The Architecture of Jhana

A Cartographer’s Map for the Descent into Deep Concentration.

Recipes vs. Restaurant Reviews

Reading lists of Jhana factors is like reading a restaurant review: it tells you what the dish tastes like, not how to cook it.

Knowing that a durian tastes like custard, garlic, cyanide, and potassium won't help you bake one. Combining those raw ingredients only creates a toxic mess. This map is the recipe for cultivation.

The Jhana Factor Subtraction Matrix

1st Jhana:	Directed Thought, Evaluation	Rapture	Pleasure	Singleness
2nd Jhana:	Rapture	Pleasure	Singleness	(Thought & Evaluation drop)
3rd Jhana:	Pleasure	Singleness	(Rapture drops)	
4th Jhana:	Singleness	Equanimity	(Pleasure transitions to Equanimity)	

The descent into deep concentration requires shedding the grosser mental actions to reveal the luminous core.

First Jhana: Forging the Focus

Directed thought anchors the mind to the breath. Evaluation—the discernment factor—shapes the experience through two critical roles.

Passive Role (The Inner Observer)

Stepping back to watch.

Stepping back to watch. Developing alertness without interference.

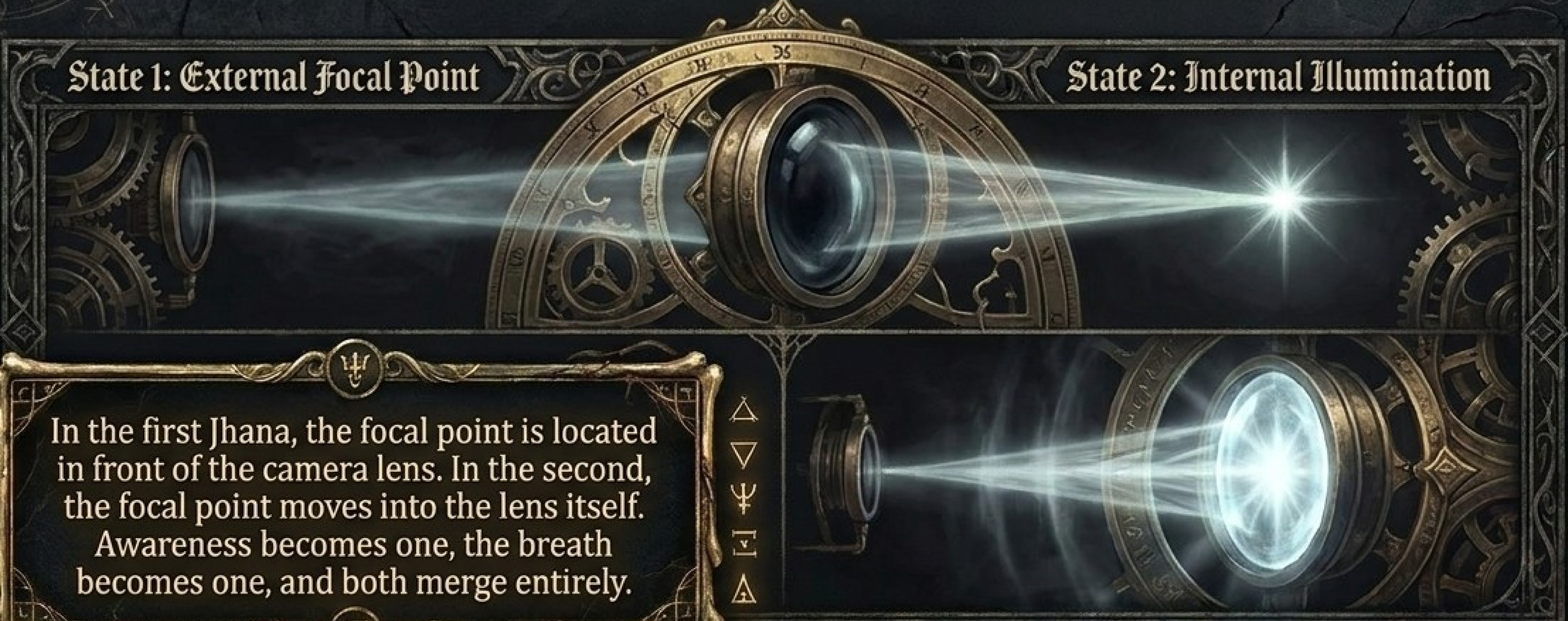
Active Role (The Inner Doer)

Passing judgment on the breath's comfort.

Experimenting, adjusting, and actively spreading good breath energy throughout the body.

Second Jhana: Entering the Lens

As breath and awareness fully saturate, directed thought and evaluation have no further work to do. They fall away.



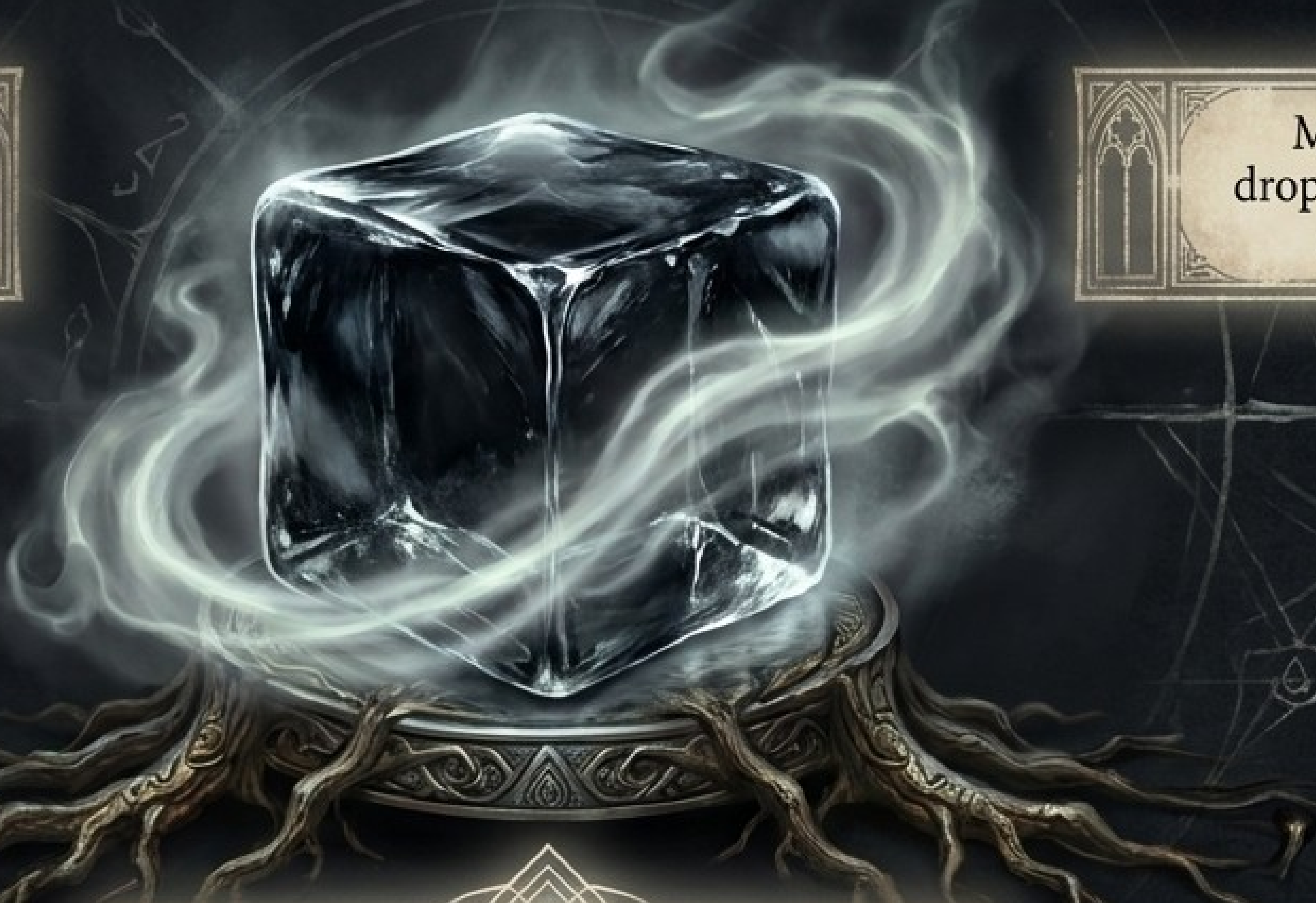
State 1: External Focal Point

State 2: Internal Illumination

In the first Jhana, the focal point is located in front of the camera lens. In the second, the focal point moves into the lens itself. Awareness becomes one, the breath becomes one, and both merge entirely.

Third Jhana: Vapor and Ice

Rapture (piti) is moving energy. While refreshing, its movement eventually becomes tiresome. Entering the third Jhana requires tuning the mind's radio from a loud station to a softer, more refined frequency.



Breath becomes steely and deeply resilient.

Moving rapture is dropped in favor of still, solid pleasure.

Subtle breath flows around the edges of the body like water vapor around an ice cube.

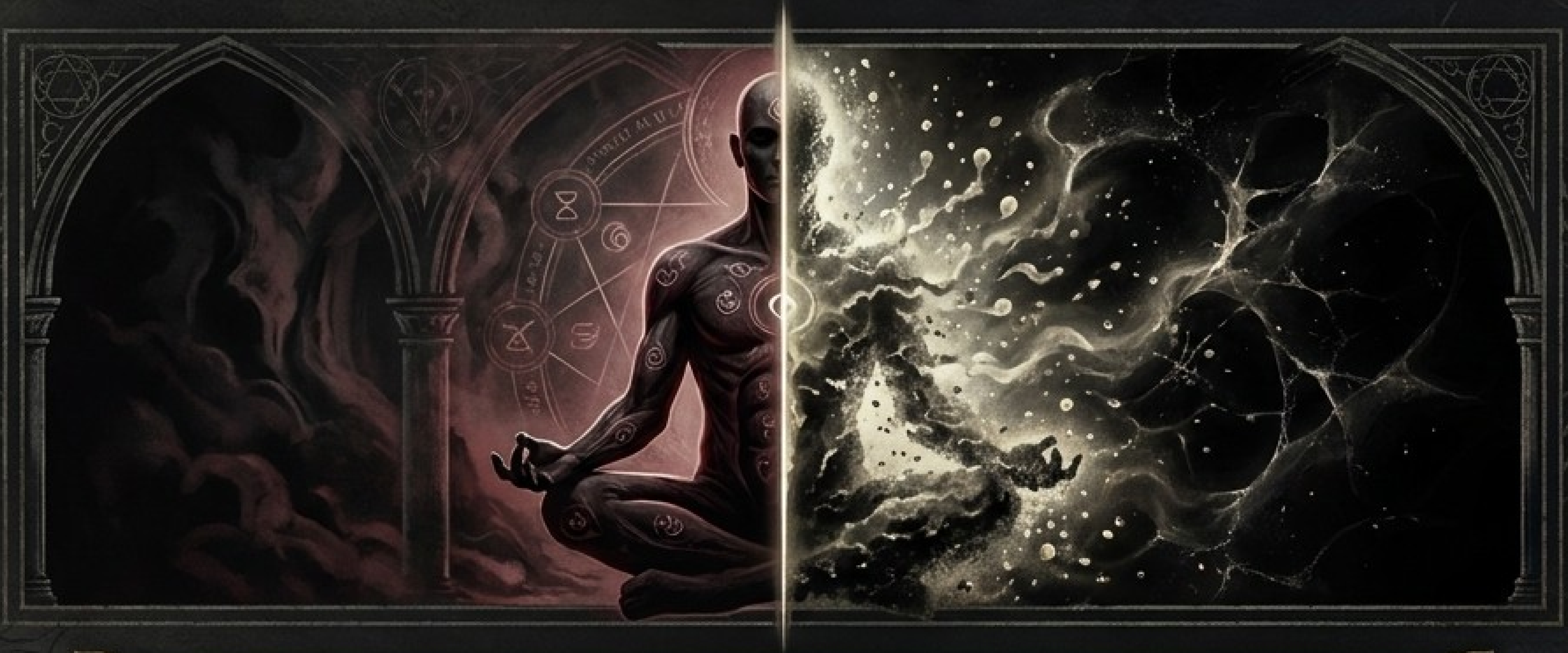
Fourth Jhana: Perfect Equilibrium

Pure mindfulness. Perfect equanimity. Because the mind is entirely still, the brain converts less oxygen, and the physical in-and-out movement of the breath halts completely.

The practitioner uses this absolute stillness to balance the body's internal properties—spreading warmth to counter cold, and lightness to counter heaviness—creating a flawless physical foundation.

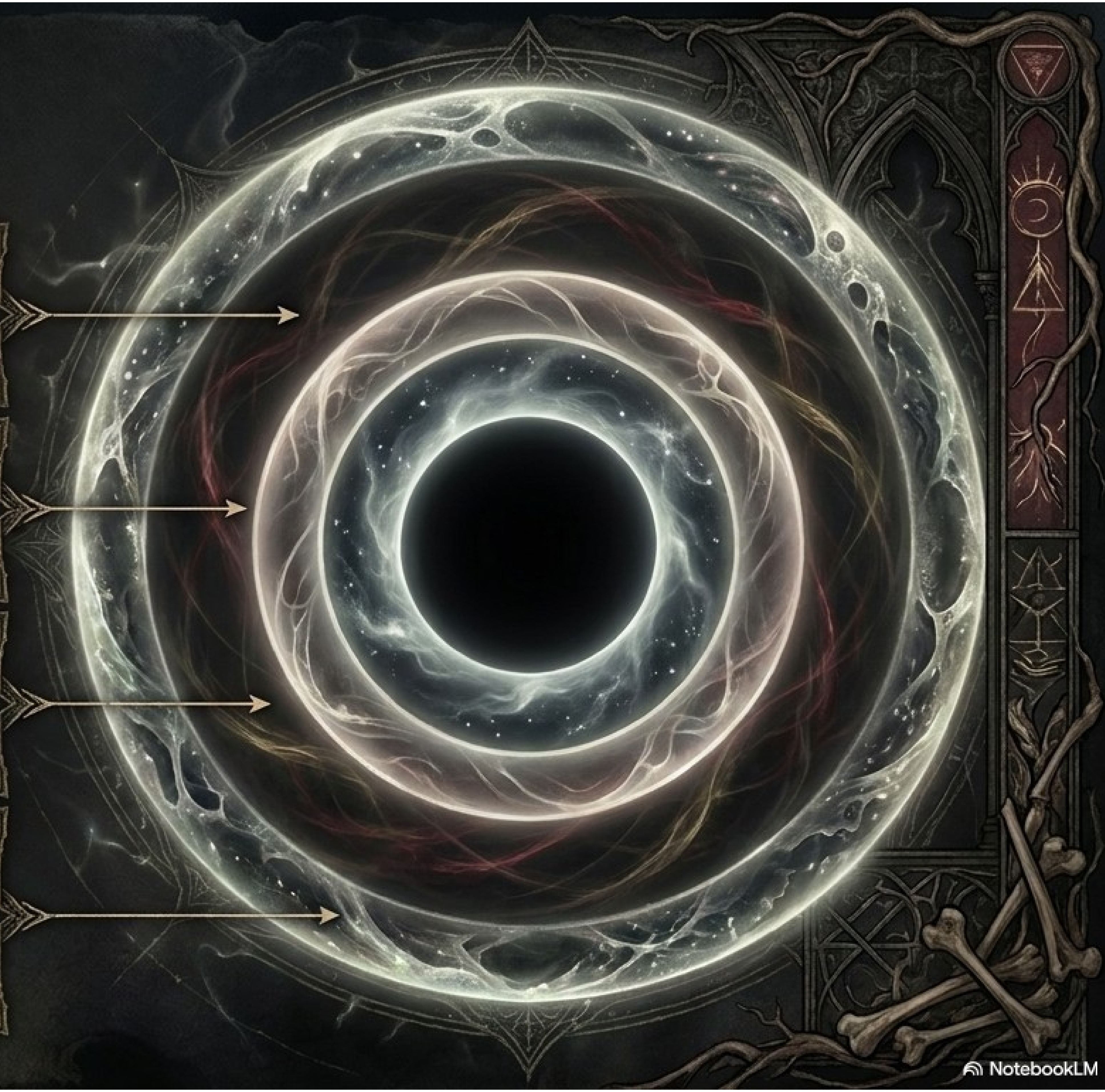
The Threshold: Reversing the Relationship

The body no longer feels solid; it is merely a cloud of mist droplets without boundaries. Reaching the Formless Attainments requires reversing the architecture of concentration.



The Form Jhanas	The Formless Attainments
The theme (the breath) stays the same, while the relationship to it grows progressively more refined.	The relationship (4th Jhana equanimity) stays exactly the same, while the theme itself changes.

Navigating the Void: The Formless Stages



Infinitude of Space

Action: Allow the perception of bodily form to drop.
Focus on the boundless space between the mist droplets.

Infinitude of Consciousness

Action: Ask, "What knows infinite space?"
Realize the awareness itself has no limits.

Dimension of Nothingness

Action: Drop the burden of the label "knowing."
Rest in the lightness of nothing happening.

Neither Perception Nor Non-Perception

Action: Drop the perception of nothingness
once it becomes a disturbance. Remain
in the non-verbal sense of place.

Deconstructing the Observer

The transition to Nothingness requires dismantling the Knower. When resting in infinite consciousness, ask: “What is maintaining the sense of oneness in this knowing?”

The answer is the perception of knowing itself. The label of knowing requires active effort. Dropping that label in favor of nothing allows the mind to put the burden down entirely.

Traps of the Deep Mind: Wrong Concentration

Delusion Concentration		State of Non-Perception
A pleasant, comfortable haze	**The Lure**	Extreme, rigid one-pointedness
Mindfulness blurs; focus drifts to comfort; surroundings are lost	**The Trap**	Total refusal to label objects; loss of all bodily sense
Emerging with no idea where you were focused	**The Danger**	Massive time distortion (2 hours feels like 2 minutes) with zero insight

Principles of Navigation

The Map is Background

Tend the tree of concentration (water it, protect it); do not squeeze the green mango expecting it to be ripe.

Suspend the Labels

If a state is promising, do not immediately analyze it. Engrave nothing in stone. Familiarize first.

Answer the Hunger

When the mind eagerly asks “What’s next?”, the correct answer is always: “This is what’s next.” Learn to master what you have before pushing forward.

Practitioner's Troubleshooting Flowchart

Symptom	Action
Mind skips the form Jhanas entirely.	Back up. Inhabit the body. Make extra effort to spread breath energy. Avoid the trap of denial.
Moving to a new level makes concentration unsteady.	Retreat immediately to the previous level. Firm the foundation.
Unsure of what to do or what stage you are in.	Stop interpreting. Stay with the Observer. Just watch, watch, watch.

The Cycle of Mastery

Concentration requires discernment, and discernment requires concentration.
The ultimate goal is not to hide in stillness, but to observe the mind.

The Hand in Glove Technique

1. Maintain the state until until deeply familiar.

2. Pull the mind out slightly—like pulling a hand slightly back in a snug glove.

3. Ask: "Is there still any sense of disturbance or stress in this concentration?"

4. Identify the mental activity causing the stress, and drop it.

“ධ්‍යාන වාස්තු විද්‍යාව”

ගැඹුරු සමාධිය සඳහා සිතියමක්”

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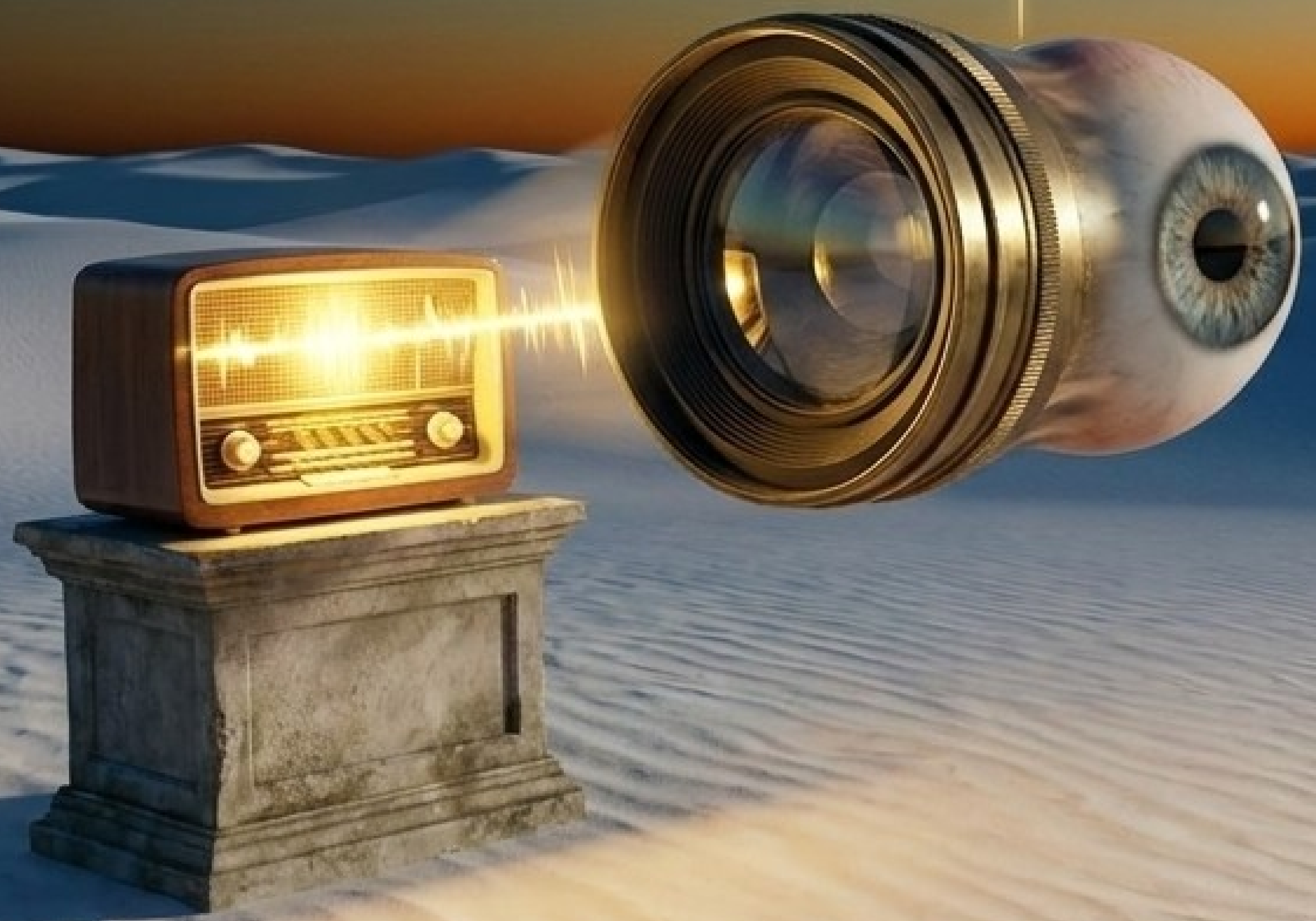

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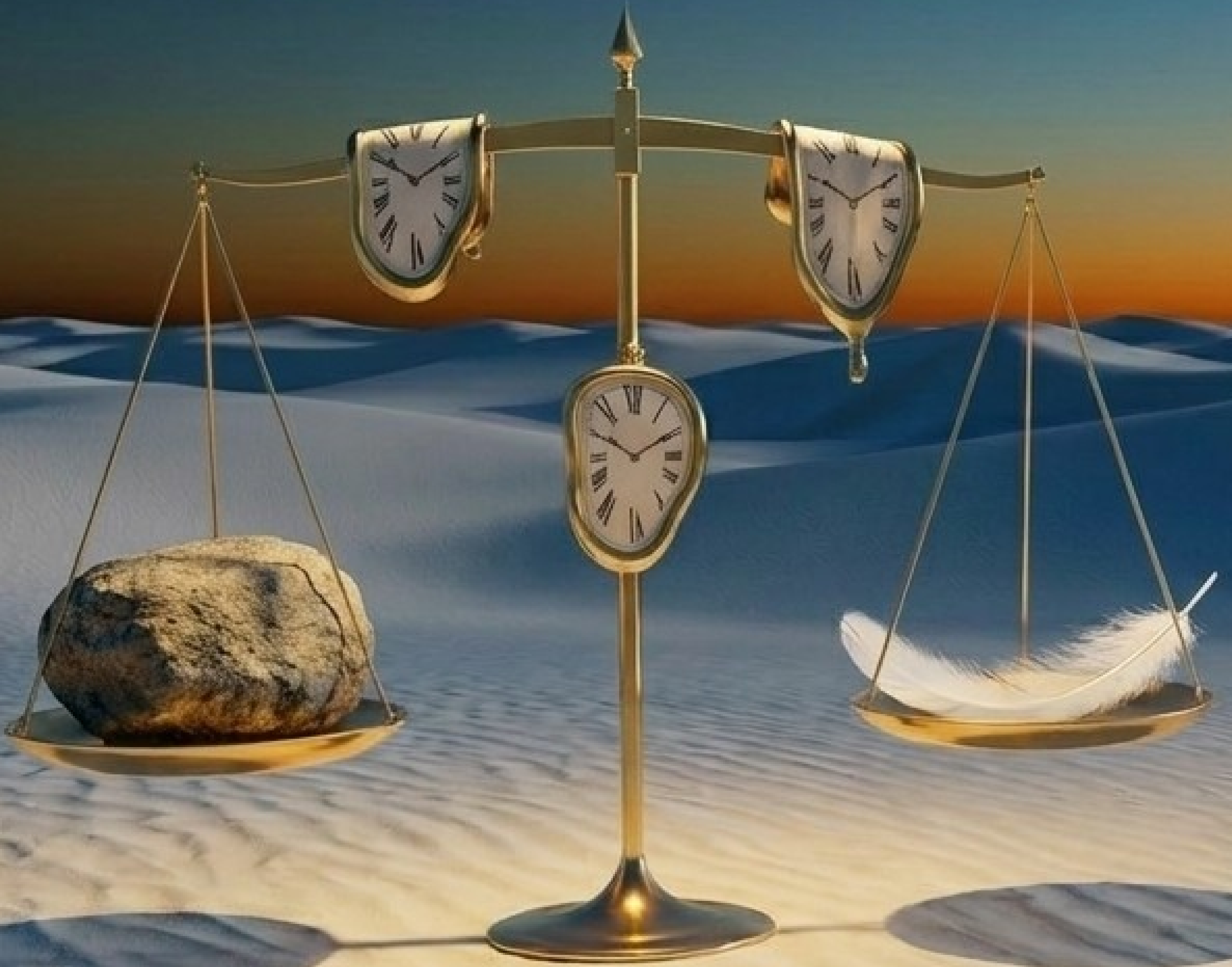

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- සම්පූර්ණ සමතුලිතතාව: උෂ්ණත්වය (රස්නය සහ සීතල) සහ බර (බර සහ සැහැල්ලුව) එකිනෙක සමතුලිත වේ.
- පිරිසිදු සිහිය: උපේක්ෂාව සහ ඒකග්ගතා යන සාධක දෙක පමණක් ඉතිරි වෙමින්, සිත සම්පූර්ණ සමතුලිතතාවයකට පත් වේ.

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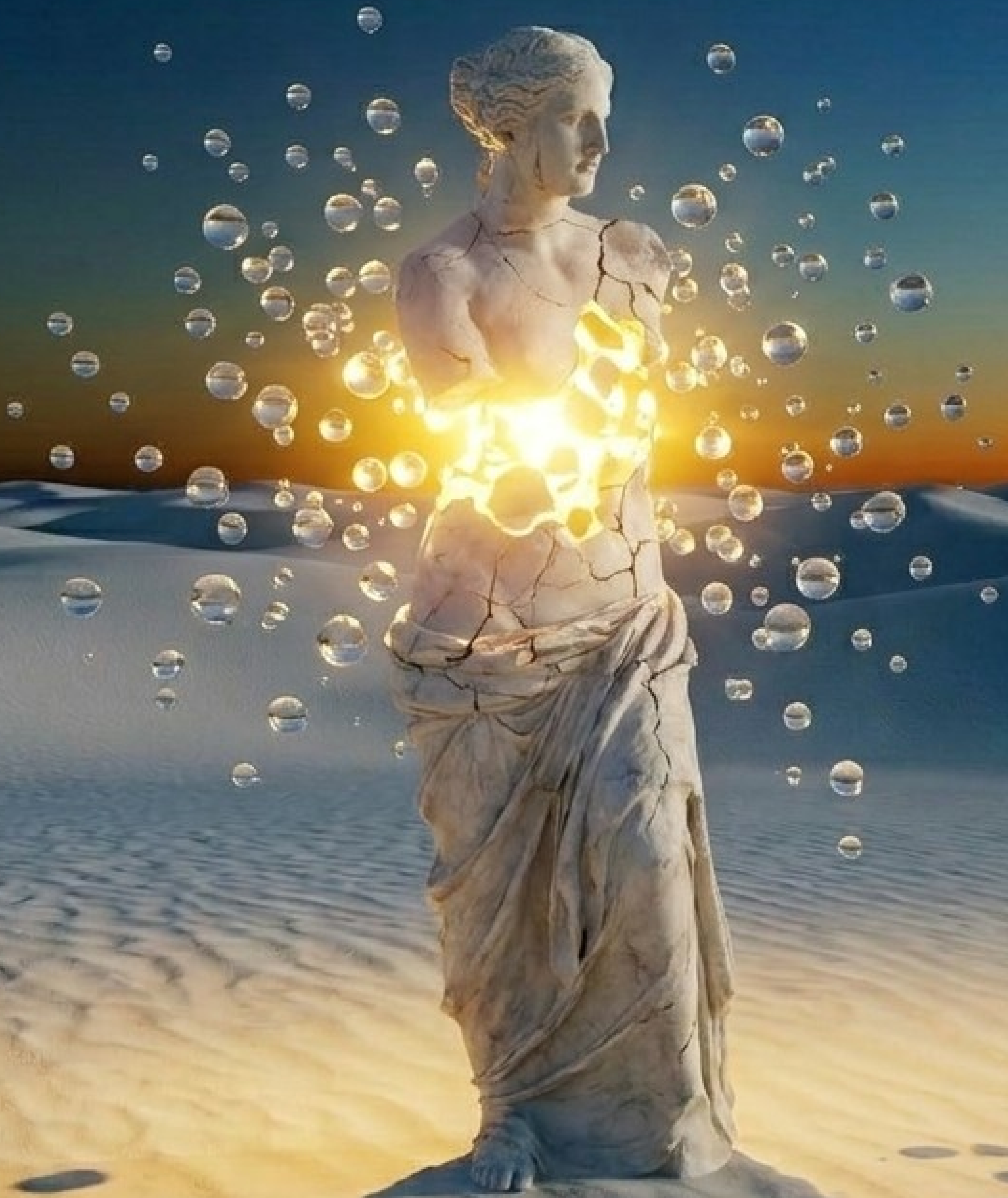

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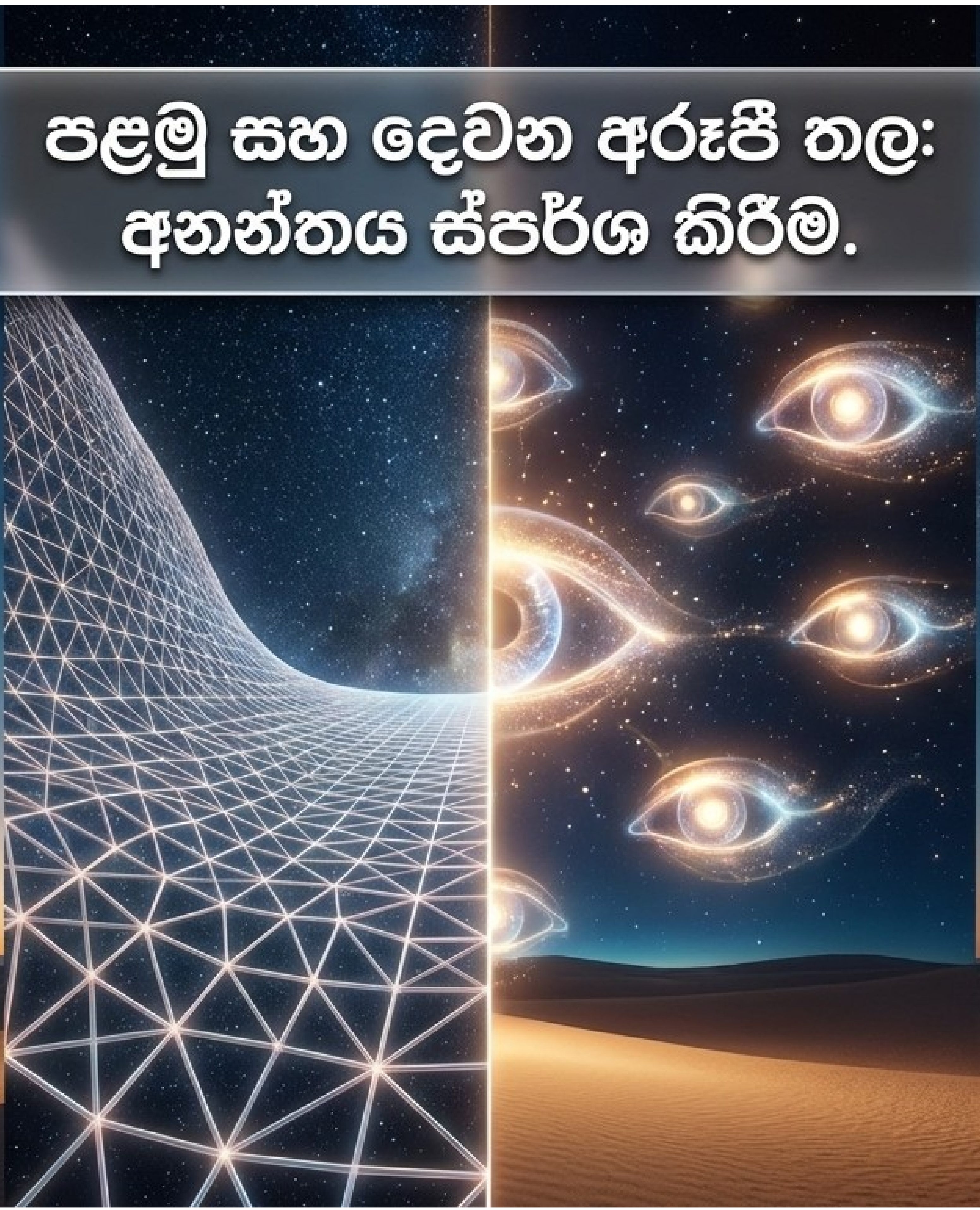
මායාව හඳුනාගැනීම: ශරීරයට සීමාවක් ඇතැයි දැනෙන්නේ අපගේ සිත විසින් නිර්මාණය කළ සංකල්පයක් නිසා පමණි.

පළමු සහ දෙවන අරූපී තල: අනන්තය ස්පර්ශ කිරීම.



1. ආකාසානඤ්චායතනය (අනන්ත ආකාශය)

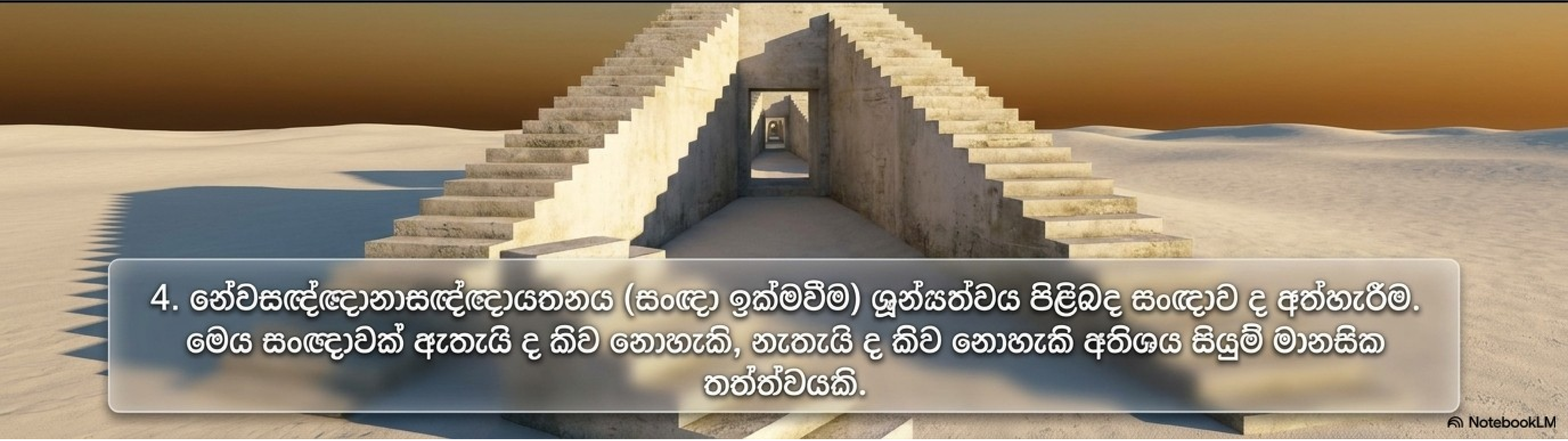
රූප සංඥාව අත්හැරීම. තම ශරීරය සහ බාහිර ලෝකය පුරා පැතිරී යන සීමාවක් නොමැති අනන්ත අවකාශය පිළිබඳ සංඥාව පමණක් පවත්වා ගැනීම.

2. විඤ්ඤාණඤ්චායතනය (අනන්ත විඤ්ඤාණය)

මෙම අතන්ත අවකාශය දැනගන්නේ කුමක්ද? යන පැනය ඇසීම. අවකාශය අවකාශය සේම, එය දැනගන්නා අවබෝධයද සීමා රහිත බව වටහා ගැනීම.

තෙවන සහ සිව්වන අරූපී තල: දැනගැනීමේ බර අත්හැරීම.

3. ආකිංචඤ්ඤායතනය (ශූන්‍යත්වය) දැනගැනීම පවත්වා ගැනීමද ආයාසයකි. එම ලේබලය අත්හැර, ‘කිසිවක් නැත’ හෝ ‘කිසිවක් සිදු නොවේ’ යන සැහැල්ලු හැඟීම මත සිත පිහිටුවීම.



4. නේවසඤ්ඥානාසඤ්ඥායතනය (සංඥා ඉක්මවීම) ශූන්‍යත්වය පිළිබඳ සංඥාව ද අත්හැරීම. මෙය සංඥාවක් ඇතැයි ද කිව නොහැකි, නැතැයි ද කිව නොහැකි අතිශය සියුම් මානසික තත්ත්වයකි.

වැරදි සමාධිය හඳුනාගැනීම: සියලු නිශ්චලතා නිවැරදි නොවේ.

නිවැරදි සමාධිය
Correct Samadhi

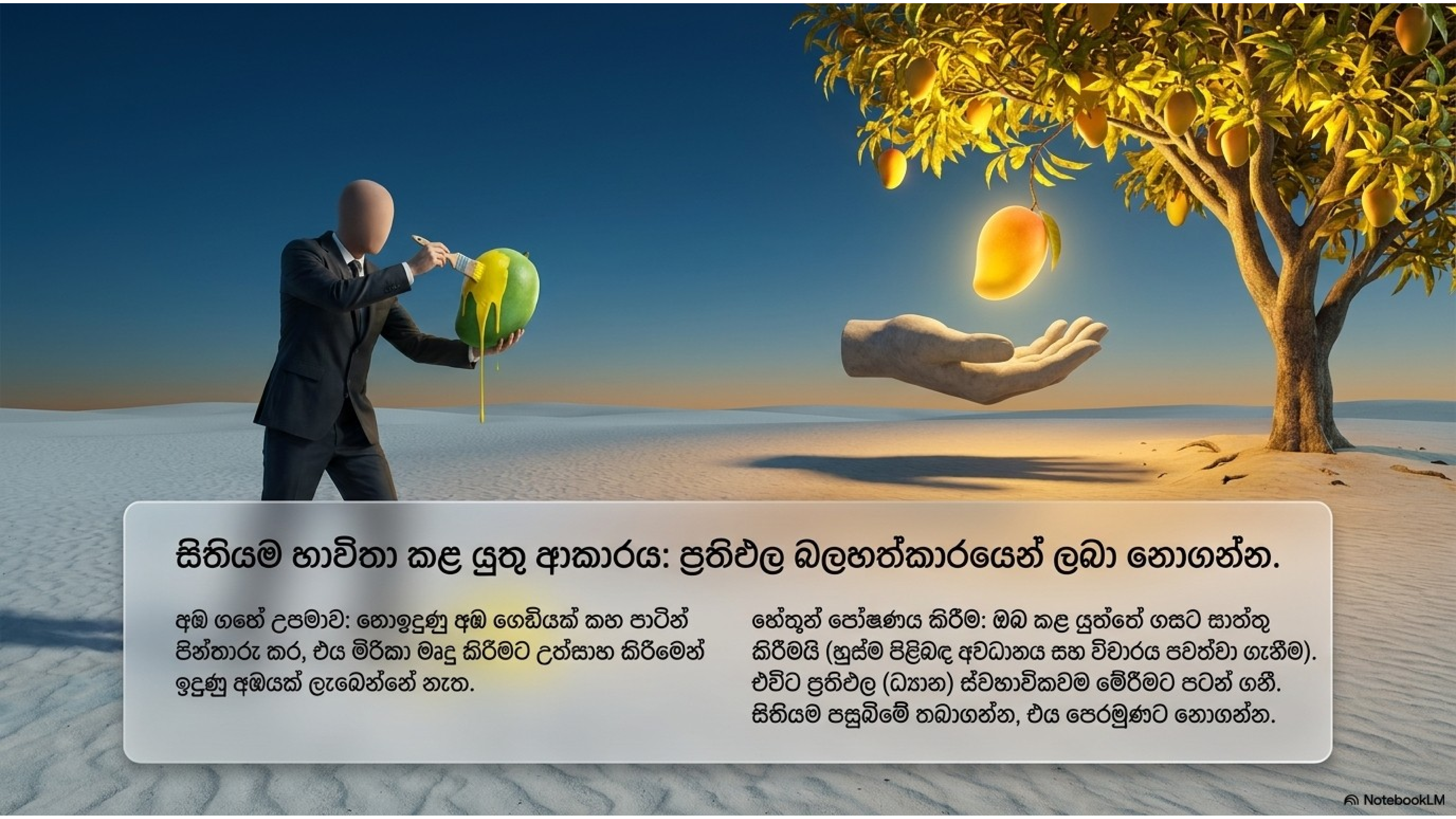
පිරිසිදු දියමන්තියක් මෙන් අතිශය පැහැදිලිය. විදර්ශනාව සඳහා පදනම සපයයි.

මෝහ සමාධිය
Delusion Samadhi

සුවදායී මීදුමක් වැනිය. සිතේ පැහැදිලිකම බොඳ වී යයි. භාවනාවෙන් පසු තමා සිටියේ කොතැනදැයි මතකයක් නැත.

අසංඥ තත්වය
Unconscious State

ගඩොල් බිත්තියක් මෙන් හිස්ය. කිසිදු සංඥාවක් නොමැත. පැය ගණනක් විනාඩි කිහිපයක් සේ දැනේ, නමුත් ප්‍රඥාව වැඩෙන්නේ නැත.

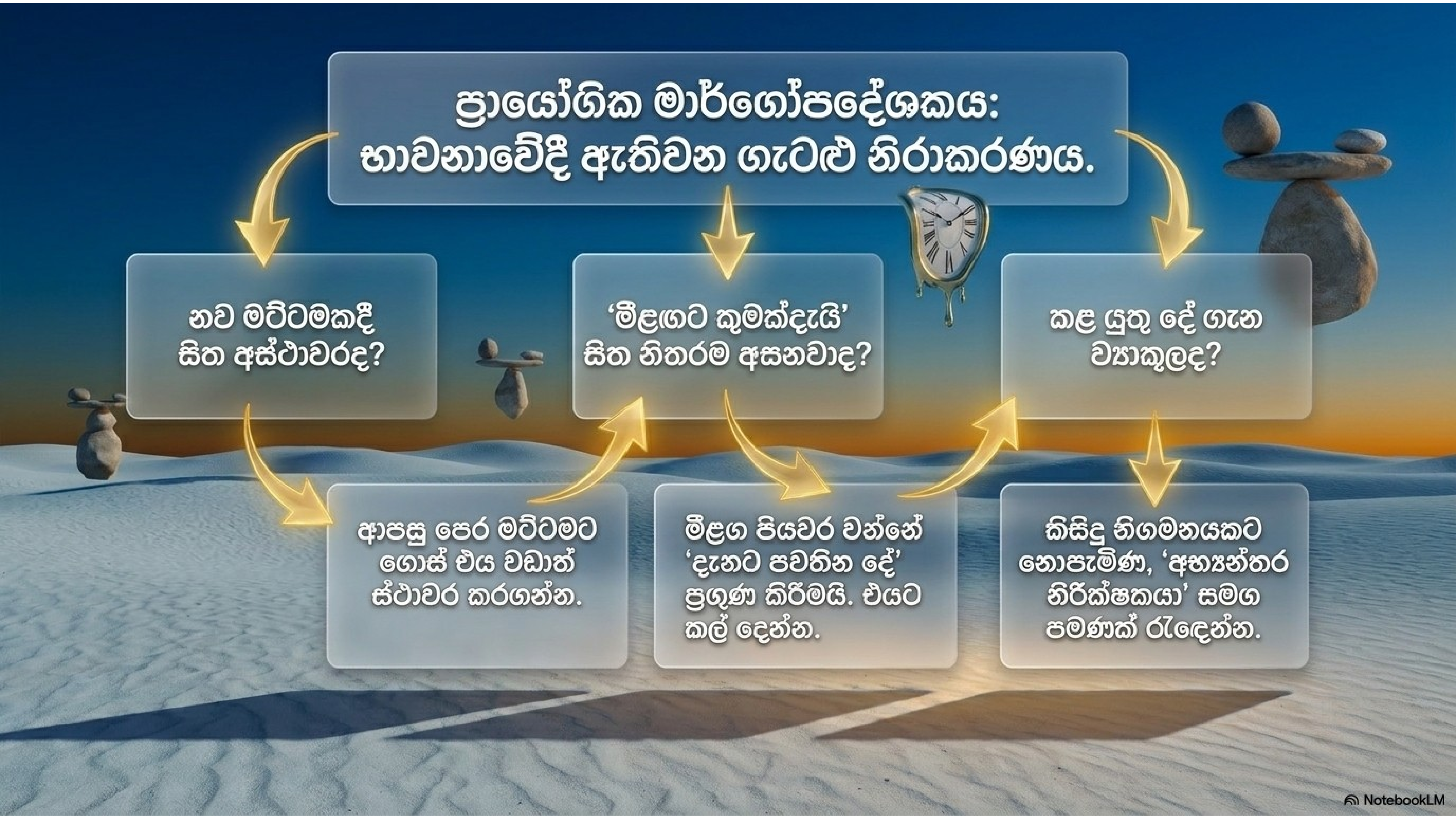


සිතියම භාවිතා කළ යුතු ආකාරය: ප්‍රතිඵල බලහත්කාරයෙන් ලබා නොගන්න.

අඹ ගහේ උපමාව: නොඉදුණු අඹ ගෙඩියක් කහ පාටින් පින්තාරු කර, එය මිරිකා මෘදු කිරීමට උත්සාහ කිරීමෙන් ඉදුණු අඹයක් ලැබෙන්නේ නැත.

හේතුන් පෝෂණය කිරීම: ඔබ කළ යුත්තේ ගසට සාත්තු කිරීමයි (හුස්ම පිළිබඳ අවධානය සහ විචාරය පවත්වා ගැනීම). එවිට ප්‍රතිඵල (ධ්‍යාන) ස්වභාවිකවම මේරීමට පටන් ගනී. සිතියම පසුබිමේ තබාගන්න, එය පෙරමුණට නොගන්න.

ප්‍රායෝගික මාර්ගෝපදේශකය: භාවනාවේදී ඇතිවන ගැටළු නිරාකරණය.



නව මට්ටමකදී සිත අස්ථාවරද?

ආපසු පෙර මට්ටමට ගොස් එය වඩාත් ස්ථාවර කරගන්න.

'මීළඟට කුමක්දැයි' සිත නිතරම අසනවාද?

මීළඟ පියවර වන්නේ 'දැනට පවතින දේ' ප්‍රගුණ කිරීමයි. එයට කල් දෙන්න.

කළ යුතු දේ ගැන ව්‍යාකූලද?

කිසිදු නිගමනයකට නොපැමිණ, 'අභ්‍යන්තර නිරීක්ෂකයා' සමග පමණක් රැඳෙන්න.

අවසාන පියවර:
සිතේ සියුම් ආතතිය සොයාගැනීම.

සිත මඳක් ඔසවන්න

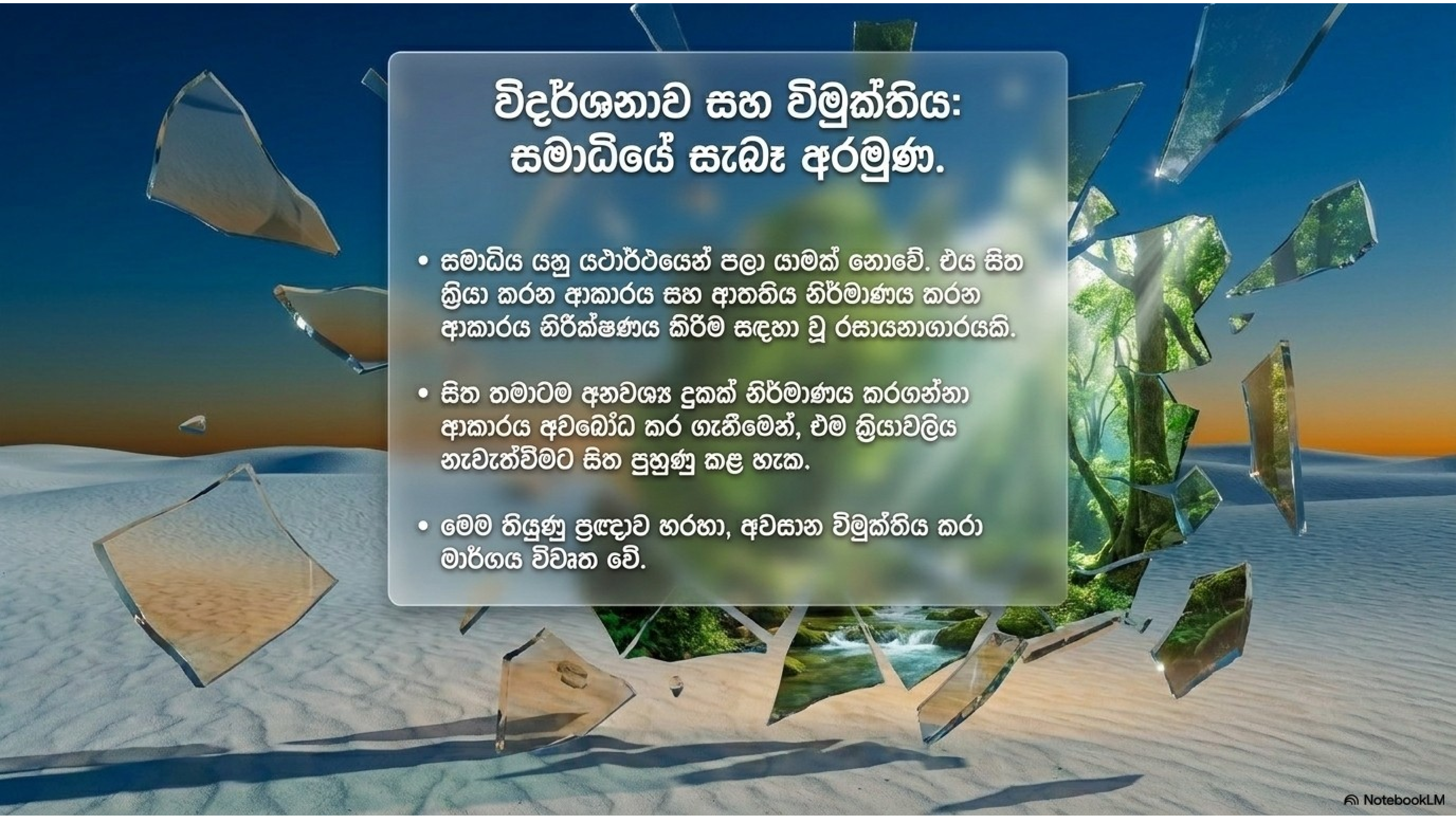
අත්වැසුමකින් අත මඳක් පිටතට ගන්නාක් මෙන්, සම්පූර්ණයෙන්ම සමාධියෙන් ඉවත් නොවී අරමුණෙන් සිත මඳක් ඈත් කරන්න.

ප්‍රශ්න කිරීම

මෙම සමාධිය තුළ තවමත් යම් ආතතියක් හෝ බාධාවක් පවඝ්තිද? කියා විමසන්න.

අත්හැරීම

අවශ්‍ය නොවන මානසික ක්‍රියාවලීන් (උදාහරණයක් ලෙස: තවදුරටත් අවශ්‍ය නොවන විටත් විචාරය පවත්වා ගැනීම) හඳුනාගෙන එය අත්හරින්න.



විදර්ශනාව සහ විමුක්තිය: සමාධියේ සැබෑ අරමුණ.

- සමාධිය යනු යථාර්ථයෙන් පලා යාමක් නොවේ. එය සිත ක්‍රියා කරන ආකාරය සහ ආතතිය නිර්මාණය කරන ආකාරය නිරීක්ෂණය කිරිම සඳහා වූ රසායනාගාරයකි.
- සිත තමාටම අනවශ්‍ය දුකක් නිර්මාණය කරගන්නා ආකාරය අවබෝධ කර ගැනීමෙන්, එම ක්‍රියාවලිය නැවැත්වීමට සිත පුහුණු කළ හැක.
- මෙම තියුණු ප්‍රඥාව හරහා, අවසාන විමුක්තිය කරා මාර්ගය විවෘත වේ.

The Architecture of Jhana

A Map for Deep Concentration and Inner Vigil

The Map is a Review, Not a Recipe

You cannot simply combine the five factors of the first jhana and expect to achieve the state. The lists of Jhana factors act as a restaurant review of a successful state, not the cooking instructions.

The Durian Metaphor

Hearing that durian smells like custard and garlic, and contains cyanide and potassium, doesn't mean combining those ingredients will yield a durian. It yields a poisonous mess.

Focus on the breath to create the causes; rapture and pleasure are the results.

The Matrix of the Four Jhanas

Level	Active Factors	Mental & Breath State	The Core Analogy
Jhana 1	Directed Thought, Evaluation, Singleness, Rapture, Pleasure	Active observation of the breath	N/A
Jhana 2	Singleness, Rapture, Pleasure	Breath and awareness become one saturated entity	The Camera Lens
Jhana 3	Singleness, Pleasure	Solid, equanimous mind; breath moves only at edges	Ice Cube and Vapor
Jhana 4	Singleness, Equanimity	Total equilibrium; breath falls entirely still	Pure Mindfulness

16:9
Edmund Blair Leighton

First Jhana: The Active Guard of the Mind

Directed thought keeps the mind locked on a single preoccupation: the breath. The crucial mechanism here is **Evaluation**, which acts as both an observer and a doer.

Evaluation

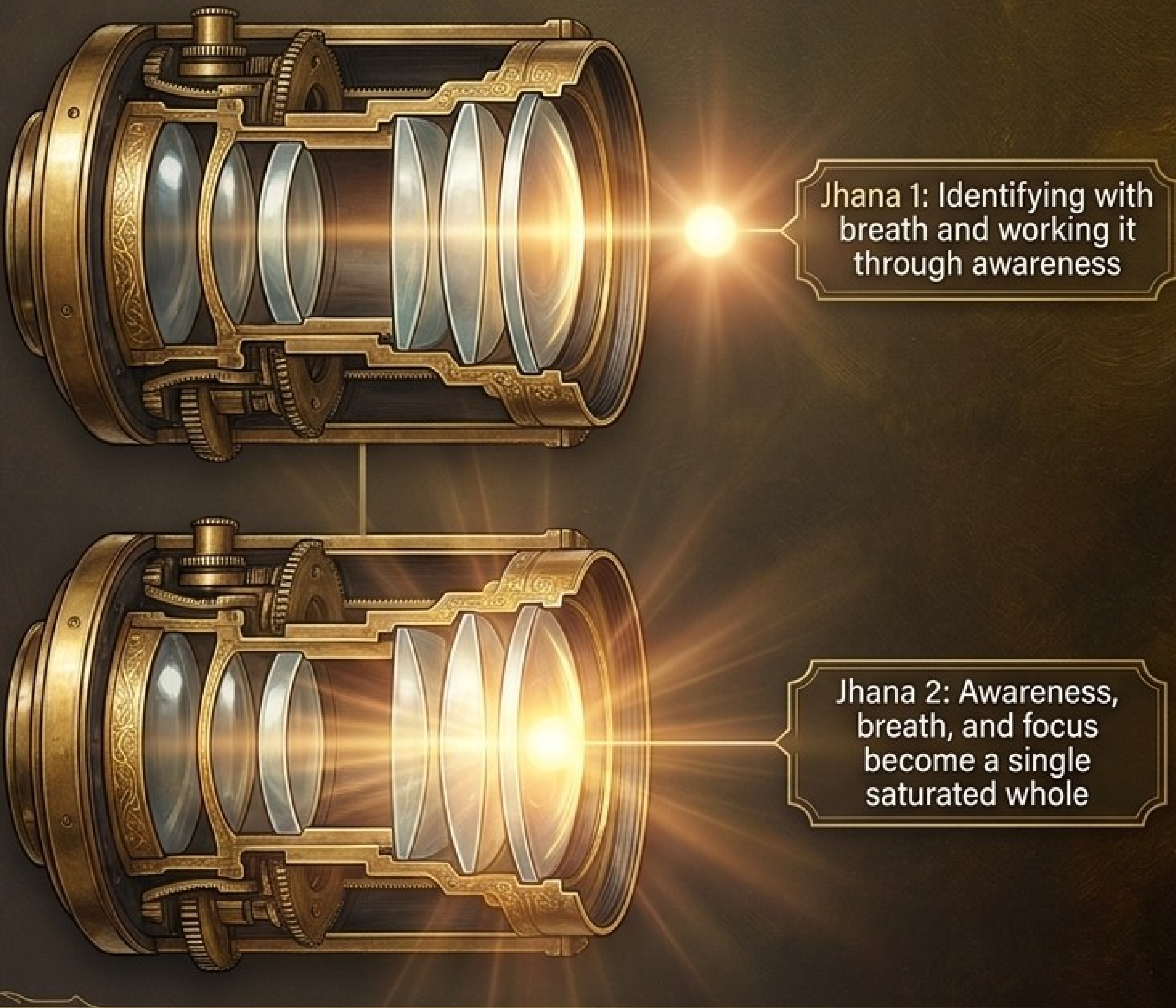
The Inner Observer (Passive)

Steps back to watch how the breath feels and alerts the mind to wandering thoughts.

The Inner Doer (Active)

Passes judgment on the breath. If unsatisfactory, tries new approaches. If satisfactory, spreads good energy to fill the body.

Result: When causes are solid, Rapture and Pleasure arise. Let them fill the body while you guard the breath.



Jhana 1: Identifying with breath and working it through awareness

Jhana 2: Awareness, breath, and focus become a single saturated whole

Second Jhana: Merging the Focal Point

Directed thought and evaluation have no further work. The dividing lines erase.

Focused awareness and background awareness become firmly one, saturating the body.

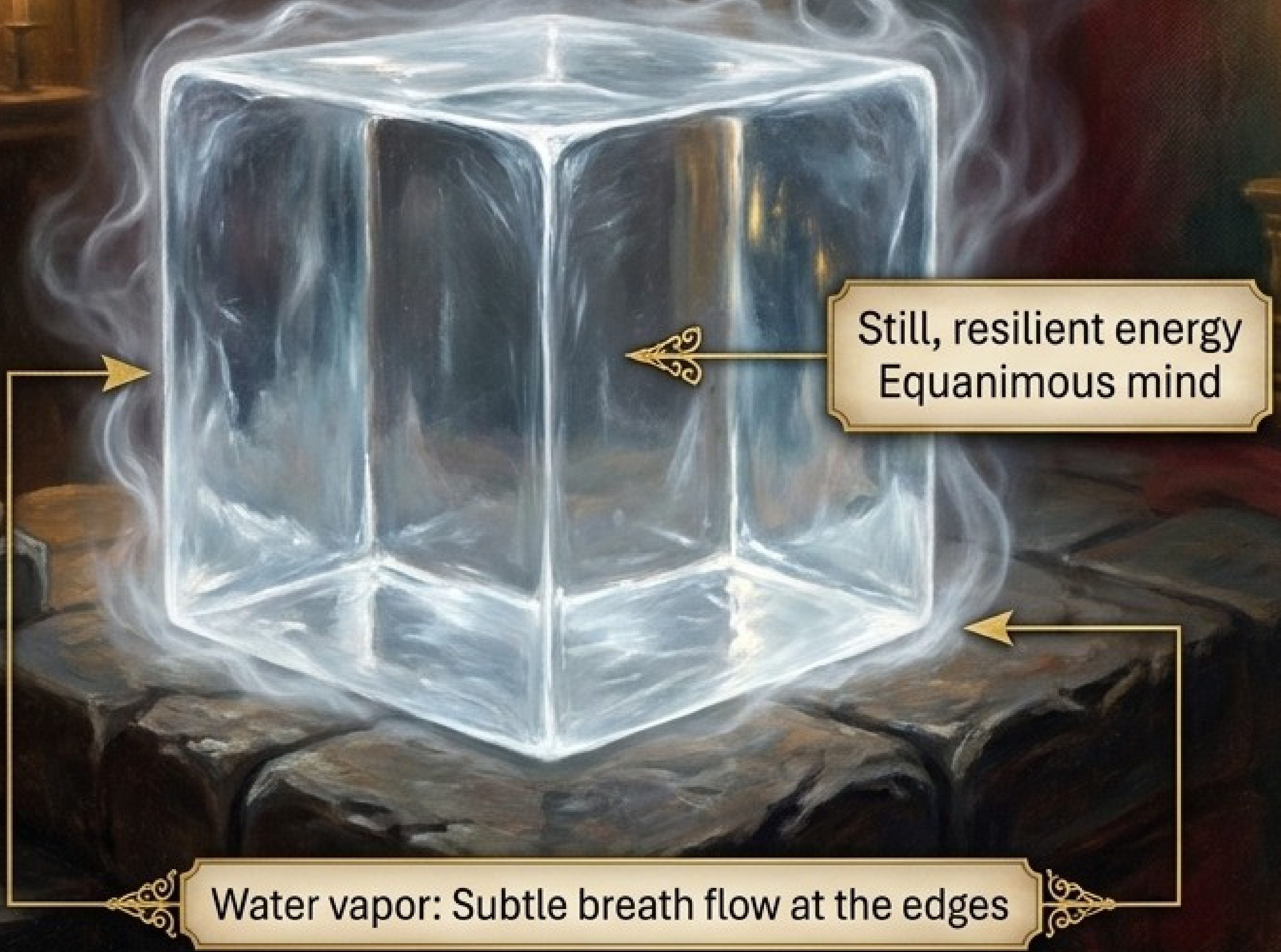
Key Shift: Rapture and pleasure spread entirely on their own. However, rapture is a moving energy that can eventually become tiresome. To progress, you must tune the mind away from the loud music of rapture to a softer, refined frequency of energy.

NotebookLM

Third Jhana: The Resilient Core

The moving energy of rapture fades, leaving only singleness of preoccupation and pleasure.

The breath no longer moves through the body; it is a solid, still, steely energy.

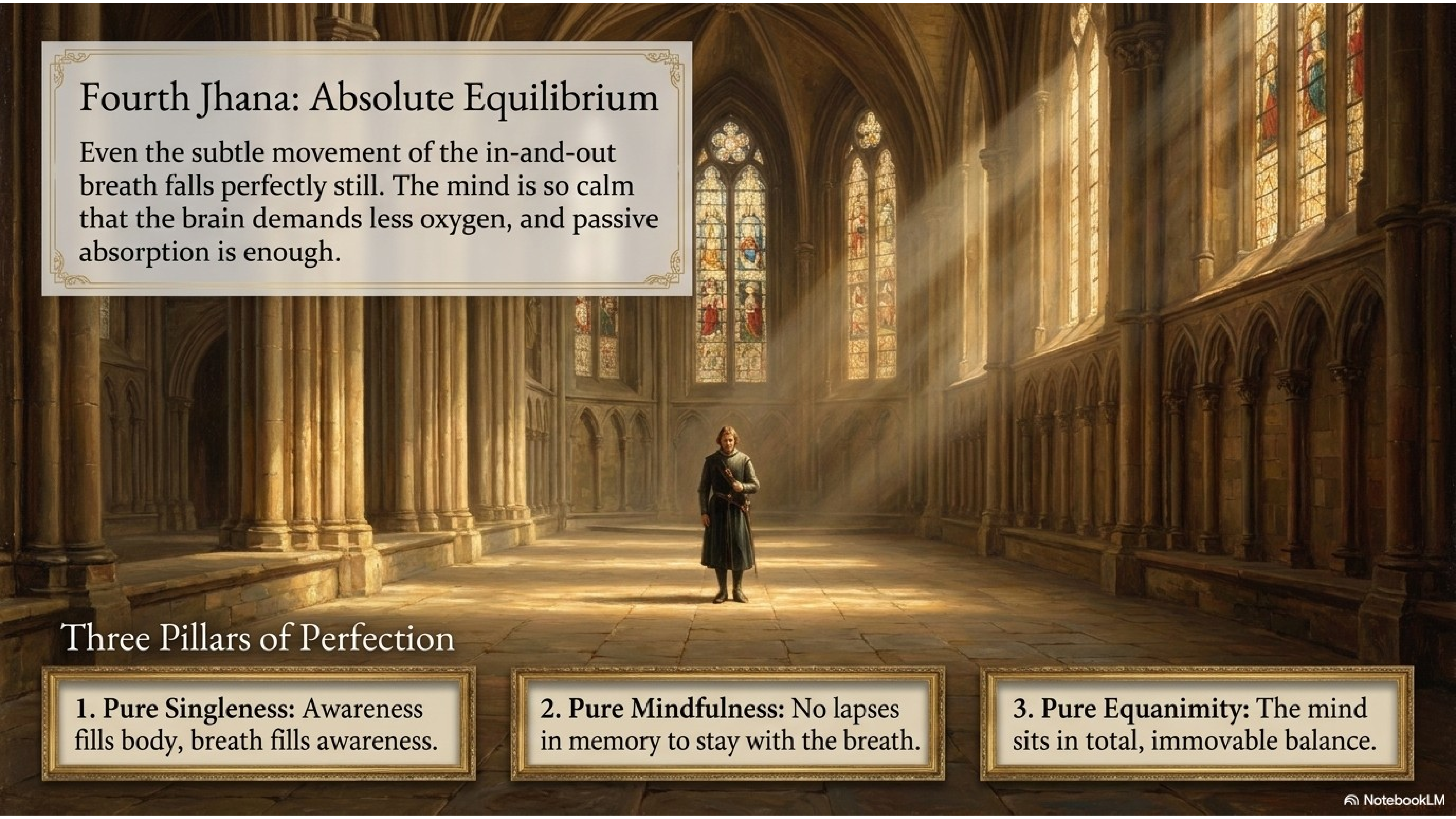

Still, resilient energy
Equanimous mind
Water vapor: Subtle breath flow at the edges

The Mechanism

The subtle flow of breath exists only at the very edges of the body, surrounding the still core like water vapor around an ice cube—present, but not causing the core to expand or contract.

Fourth Jhana: Absolute Equilibrium

Even the subtle movement of the in-and-out breath falls perfectly still. The mind is so calm that the brain demands less oxygen, and passive absorption is enough.

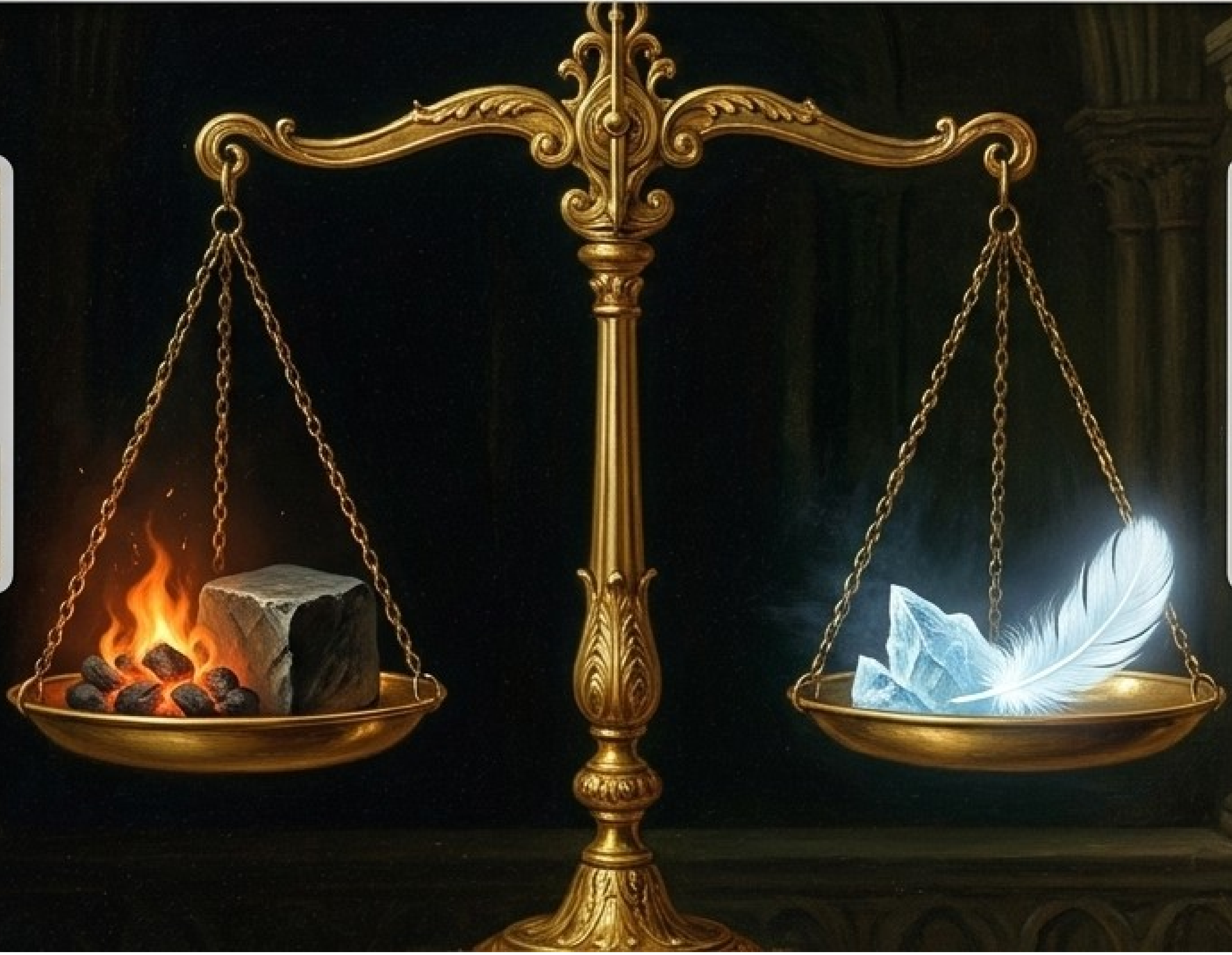


Three Pillars of Perfection

1. **Pure Singleness:** Awareness fills body, breath fills awareness.
2. **Pure Mindfulness:** No lapses in memory to stay with the breath.
3. **Pure Equanimity:** The mind sits in total, immovable balance.

Calibrating the Inner Elements

With balanced stillness established, the practitioner uses the power of perception to tune the properties of the physical body. Simply noticing and labeling a sensation makes it stronger.



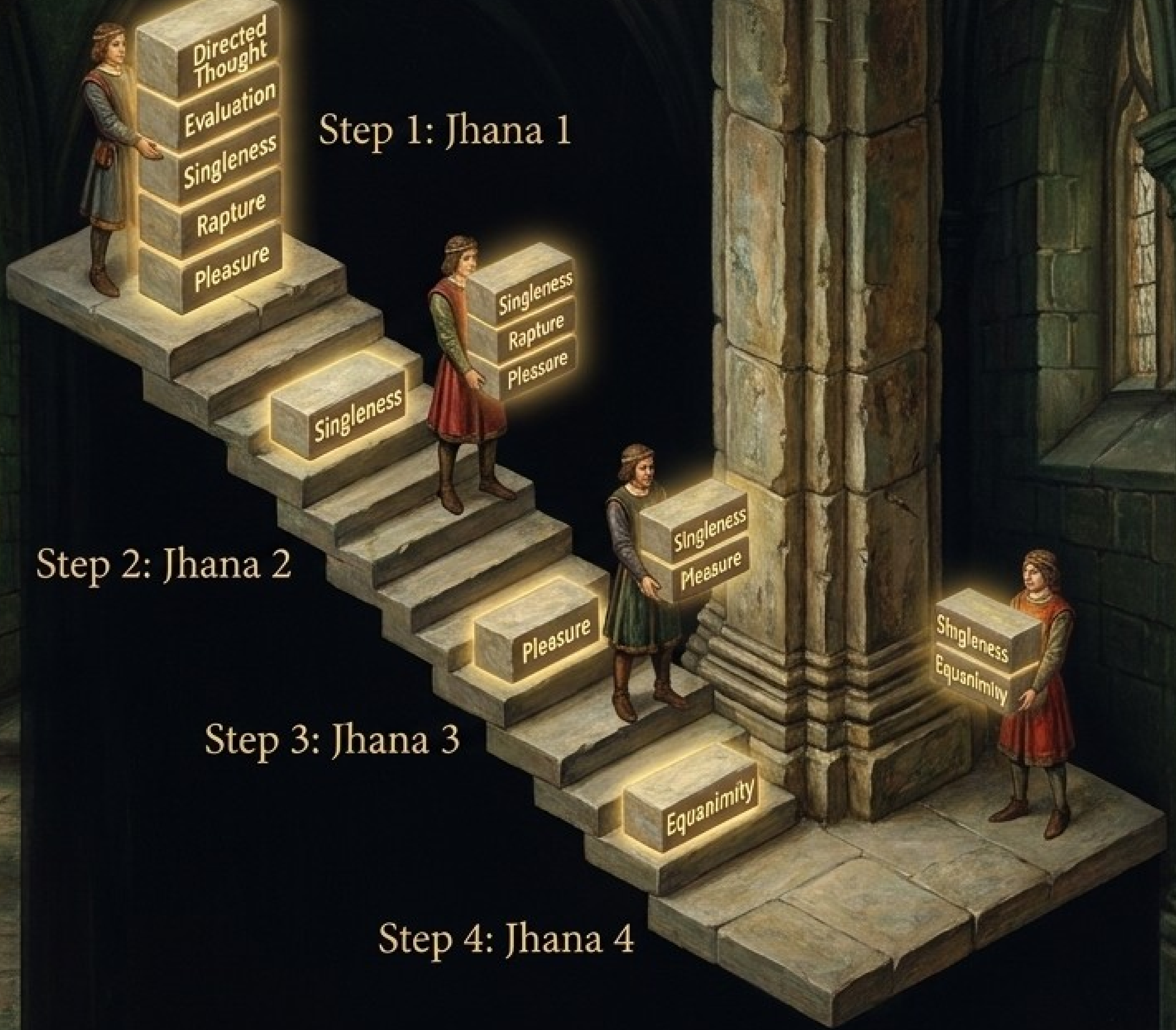
Temperature: If too warm, locate the coolest spot, focus on it, and spread the coolness. Bring heat and cold into perfect balance.

Solidity: If the body feels too heavy, use the still breath to make it lighter. Balance the heavy and the light until the body feels just right.

The Subtraction Staircase

Ascent Through Subtraction

Moving deeper into concentration requires abandoning factors, not adding them. The scaffolding of thought and rapture must be left behind to reveal the immovable pillar of equanimity.


Directed Thought
Evaluation
Singleness
Rapture
Pleasure
Step 1: Jhana 1
Singleness
Singleness
Rapture
Plessure
Step 2: Jhana 2
Pleasure
Singleness
Pleasure
Step 3: Jhana 3
Equanimity
Singleness
Equanimity
Step 4: Jhana 4

Dissolving the Boundary into Mist

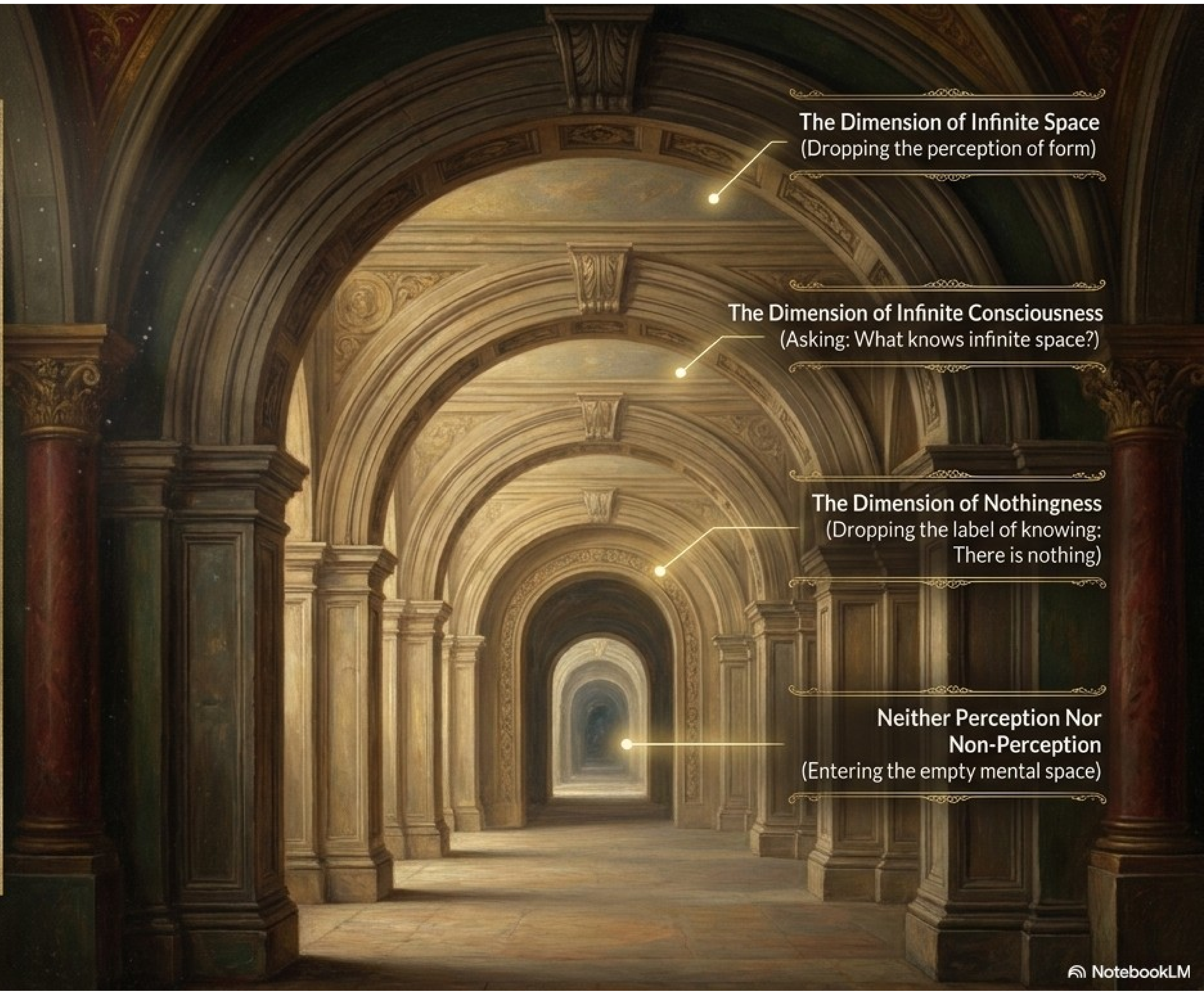
Anchored in the fourth jhana, the mind realizes the body's boundary is merely a mental perception. There is no breath movement to confirm physical form.

The Shift: The body begins to feel like a cloud of mist droplets, where each droplet is a sensation. To transition to the formless states, drop the perception of form entirely and focus exclusively on the infinite space in-between the droplets.

The Formless Attainments: Peeling Back Awareness

The formless states all rely on the equanimity of the fourth jhana, but they continuously refine their focal theme by isolating the observer and discarding the observed.

It is a recursive process of asking: *What knows this?*



The Dimension of Infinite Space
(Dropping the perception of form)

The Dimension of Infinite Consciousness
(Asking: What knows infinite space?)

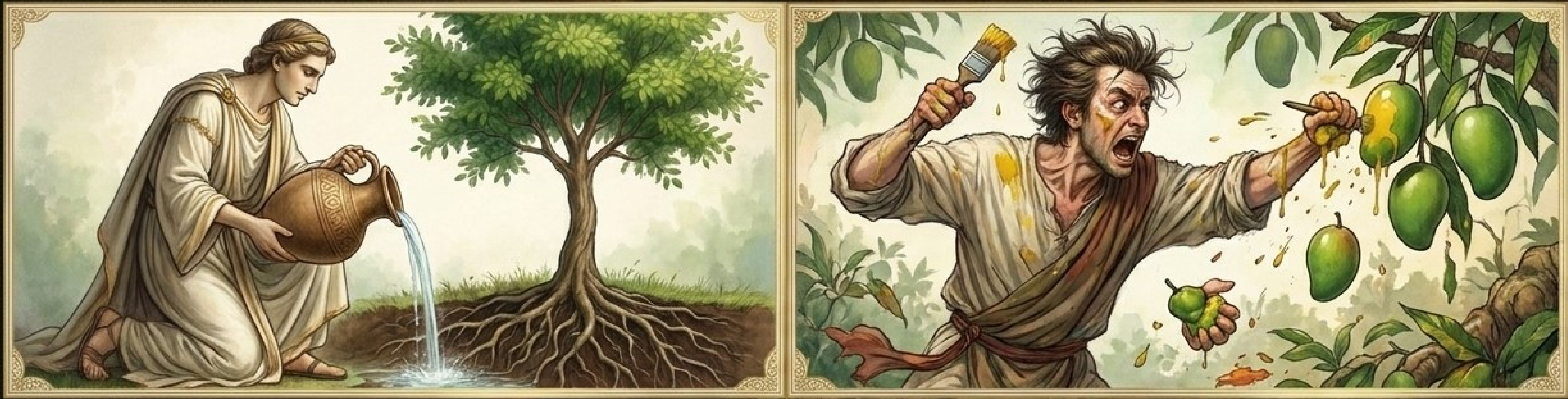
The Dimension of Nothingness
(Dropping the label of knowing: There is nothing)

Neither Perception Nor Non-Perception
(Entering the empty mental space)

Divergence of Paths: Recognizing Wrong Concentration

Certain states mimic deep concentration but lack the foundation for insight because their range of awareness is too narrow or blurry.

Delusion Concentration	State of Non-Perception	Right Concentration (Jhana)
Mechanism: Focus drifts from breath to the from breath to the comfort itself.	**Mechanism:** Focus refuses to settle on or label any object.	**Mechanism:** Anchored in a specific theme (breath specific theme (breath or space).
Result: Mindfulness blurs into a pleasant haze; upon emerging, you cannot identify where you were focused.	**Result:** Loss of all sense of body or thought. Hours pass like minutes. A blackout state with just enough awareness to know you weren't asleep.	**Result:** Luminous, alert, full-body awareness with an active inner observer capable of discerning stress.



Tending the Tree, Not Painting the Fruit

The map presents possibilities, not demands. Keep the map in the background of your awareness.

Rule 1: Don’t jump through hoops. Do not ask “What’s next?” The answer is always “This is what’s next.” Master the current state before moving.

Rule 2: Don’t force outcomes. You cannot ripen a mango by painting it yellow and squeezing it. Tend to the tree, and the concentration will ripen naturally.

Rule 3: Don’t engrave labels in stone. Use mental post-it notes.

If unsure, simply stay with the sense of the observer.

Synthesis: The Evolution of the Inner Observer

Phase 1 (Jhana 1): The Active Doer

The observer evaluates the breath and manipulates it.

Phase 2 (Jhana 2-4): The Passive Lens

The observer merges with the breath, becoming perfectly still, watching physical phenomena cease.

Phase 3 (Formless Space/Consciousness): The Isolated Subject

The observer separates entirely from the physical, becoming the infinite object of its own focus.

Phase 4 (Nothingness/Beyond): The Deconstructed Knower

The observer drops the very label of 'knowing', stripping away the final burdens of mental fabrication.

Seeking and Releasing the Hidden Stress

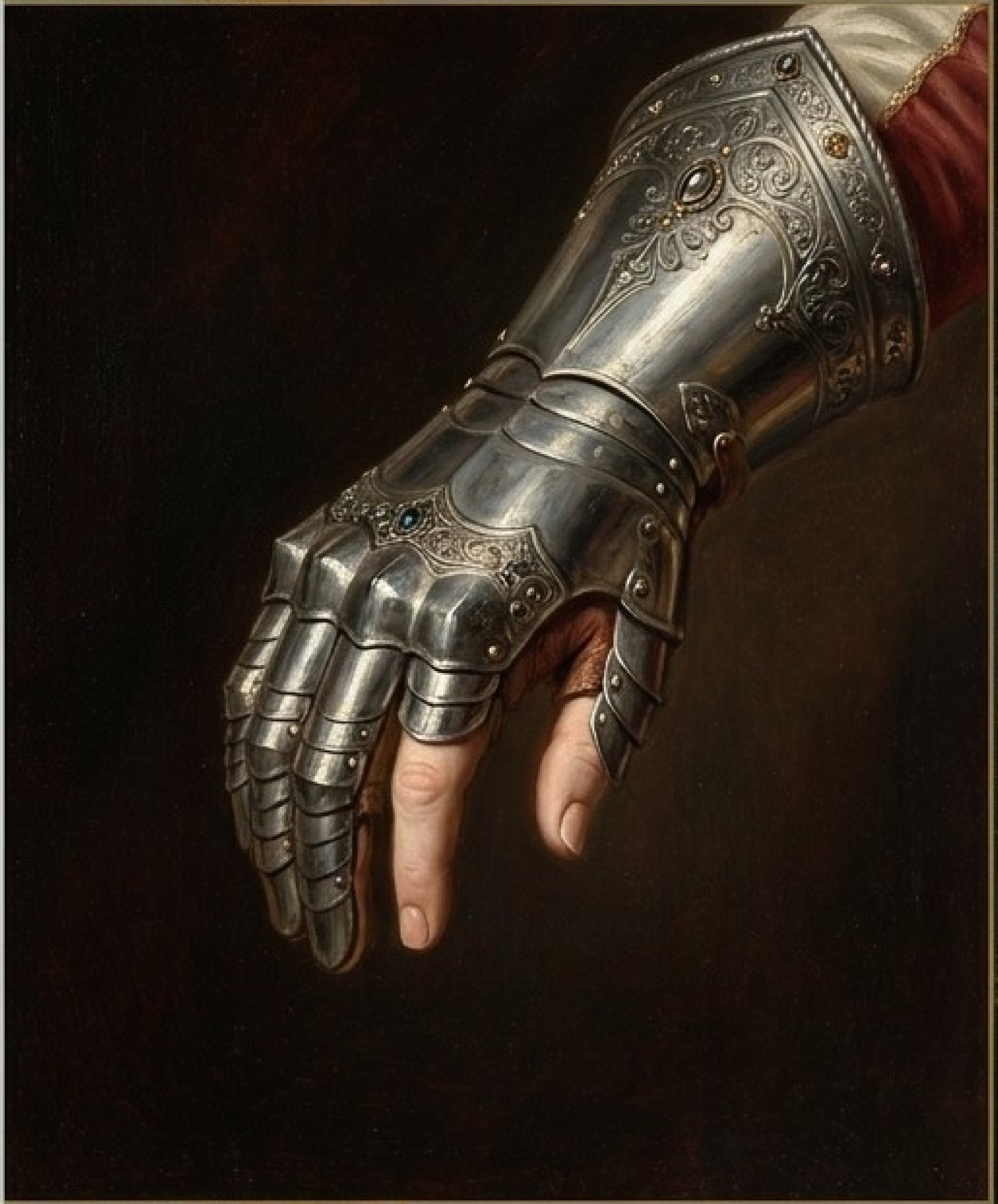
The true purpose of this architecture is to build a mind still enough to discern subtle stress.

Once a state is mastered, pull the mind slightly back from its object—like a hand pulled slightly out of a snug glove—and ask the ultimate question of discernment:

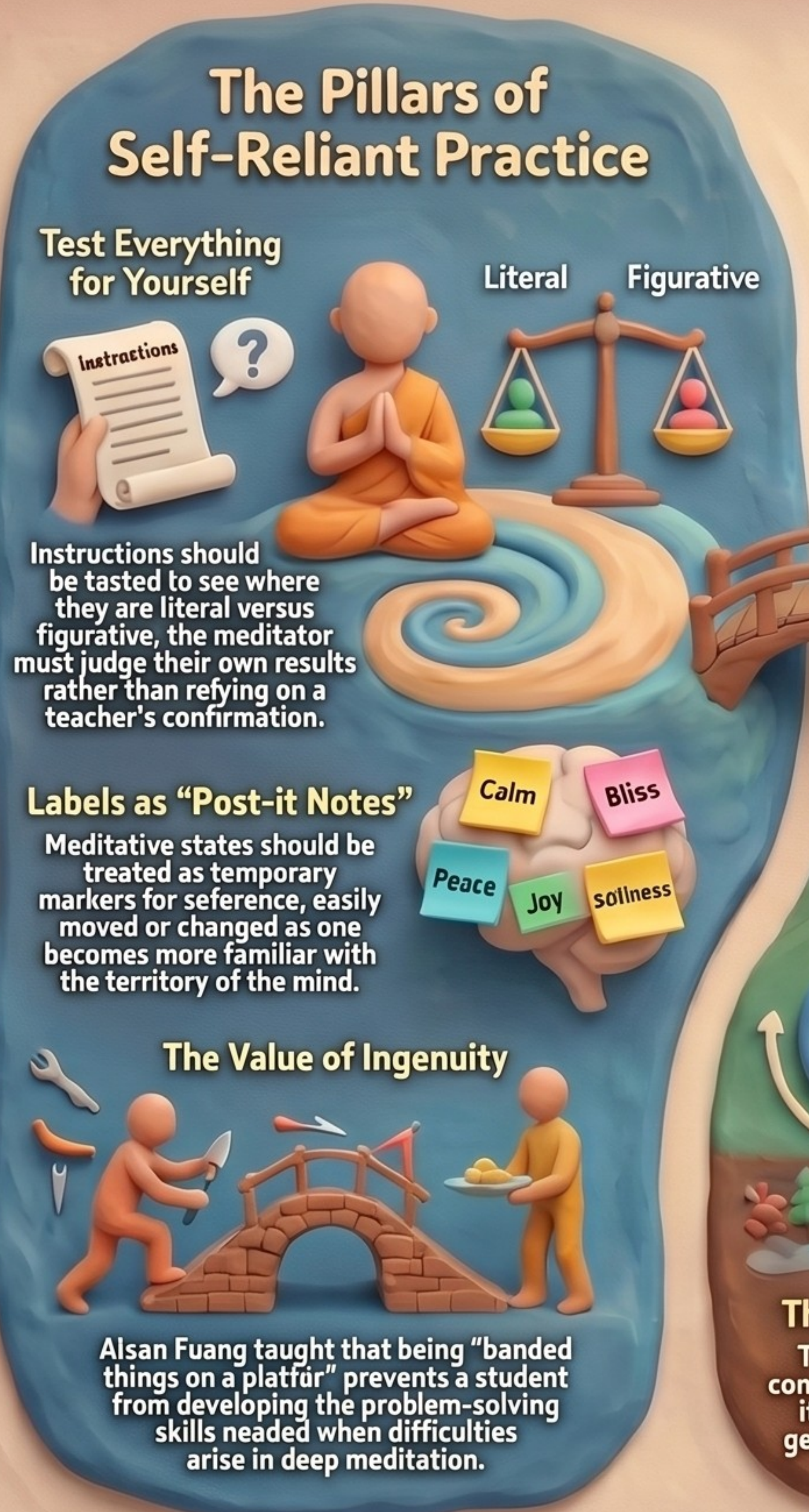
The Final Test:

"Is there still any sense of disturbance or stress in the concentration itself?"

Takeaway: Find the mental activity accompanying that stress, drop it, and step forward into release.



The Path of Self-Reliance: Ajaan Fuang's Philosophy of Meditation



The Pillars of Self-Reliant Practice

Test Everything for Yourself

Instructions should be tasted to see where they are literal versus figurative, the meditator must judge their own results rather than refying on a teacher's confirmation.

Labels as "Post-it Notes"

Meditative states should be treated as temporary markers for seference, easily moved or changed as one becomes more familiar with the territory of the mind.

The Value of Ingenuity

Alsan Fuang taught that being "banded things on a platfur" prevents a student from developing the problem-solving skills neaded when difficulties arise in deep meditation.

The Role of Concentration

Concentration is the Basis for Insight

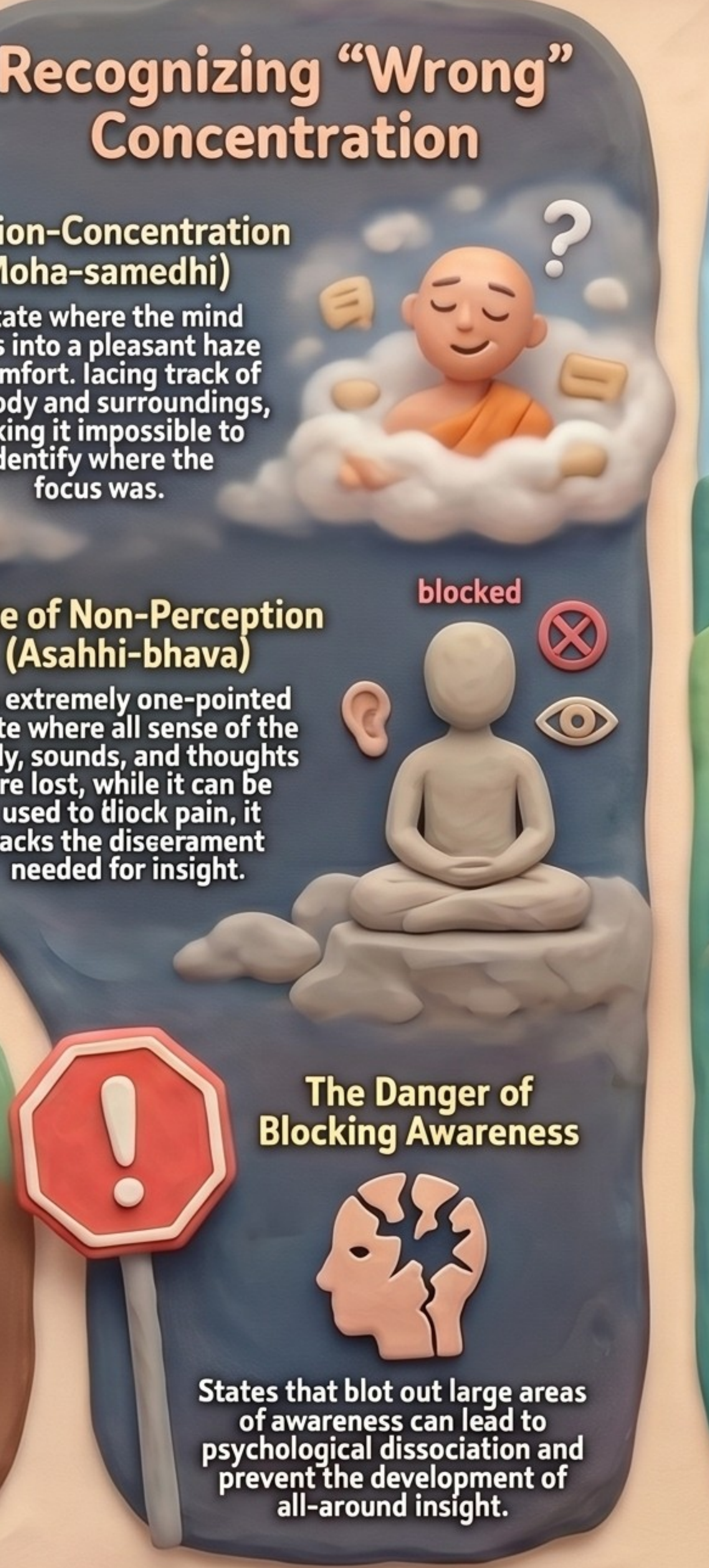
Without a firre-basis in concentration, "insight" remains merely a collection of concepts rather than a direct seeing of the connections between stress and its causes.

The Power of Staying Put

To truly understand a state of concentration, you must stick with it for a long time to see if it is genuinely blissful and effortless from all perspectives.

Whole-Body Awareness

Right concentration involves an air oround awareness of breath energy throughout the body, which eliminates the "blind spots" where ignorance and denial hide.



Recognizing "Wrong" Concentration

Delusion-Concentration (Moha-samedhi)

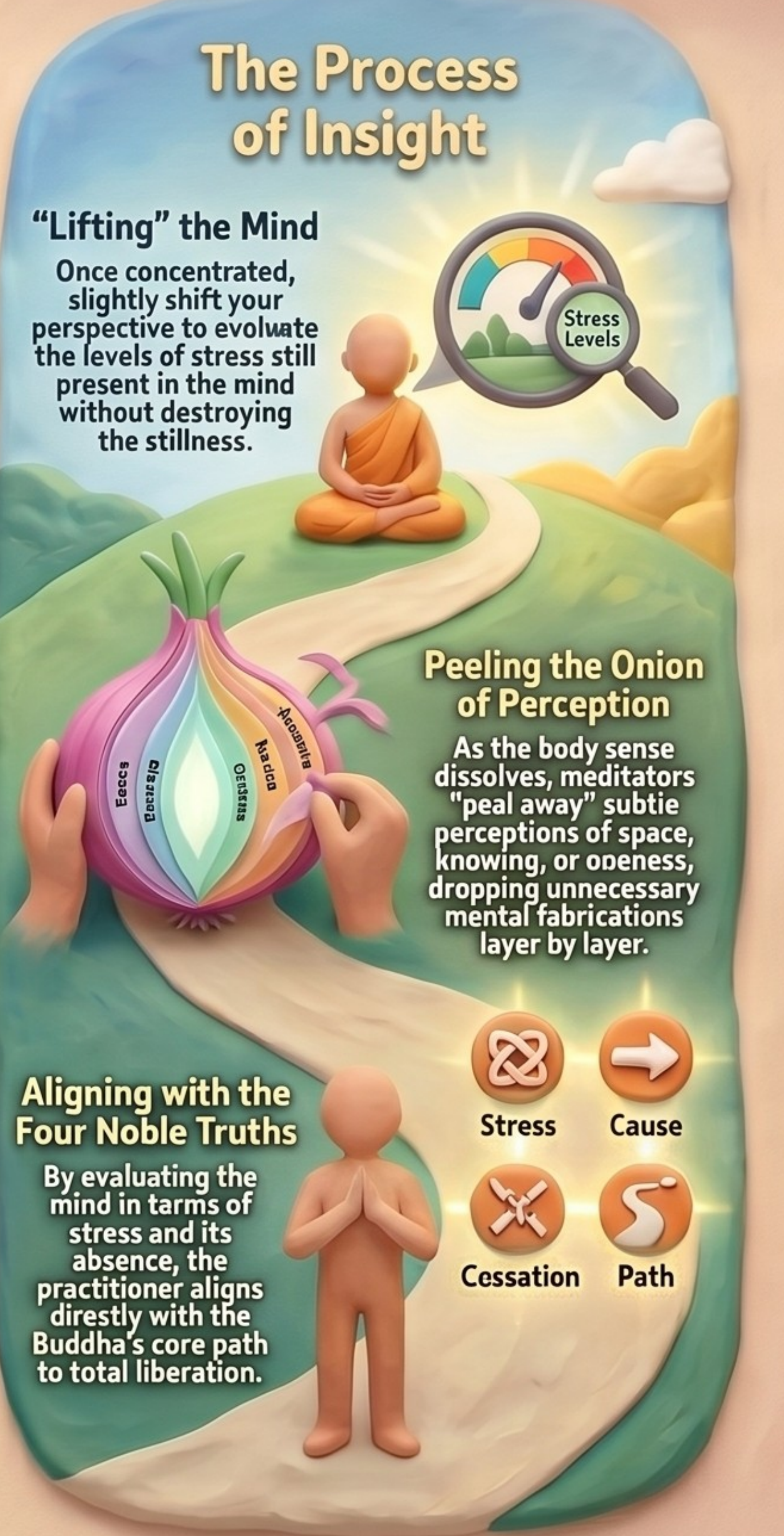
A state where the mind drifts into a pleasant haze of comfort. lacing track of the body and surroundings, making it impossible to identify where the focus was.

State of Non-Perception (Asahhi-bhava)

An extremely one-pointed state where all sense of the body, sounds, and thoughts are lost, while it can be used to tliock pain, it lacks the diseerament needed for insight.

The Danger of Blocking Awareness

States that blot out large areas of awareness can lead to psychological dissociation and prevent the development of all-around insight.



The Process of Insight

"Lifting" the Mind

Once concentrated, slightly shift your perspective to evolwate the levels of stress still present in the mind without destroying the stillness.

Peeling the Onion of Perception

As the body sense dissolves, meditators "peal away" subtie perceptions of space, knowing, or openess, dropping unnecessary mental fabrications layer by layer.

Aligning with the Four Noble Truths

By evaluating the mind in tarms of stress and its absence, the practitioner aligns direstly with the Buddha's core path to total liberation.

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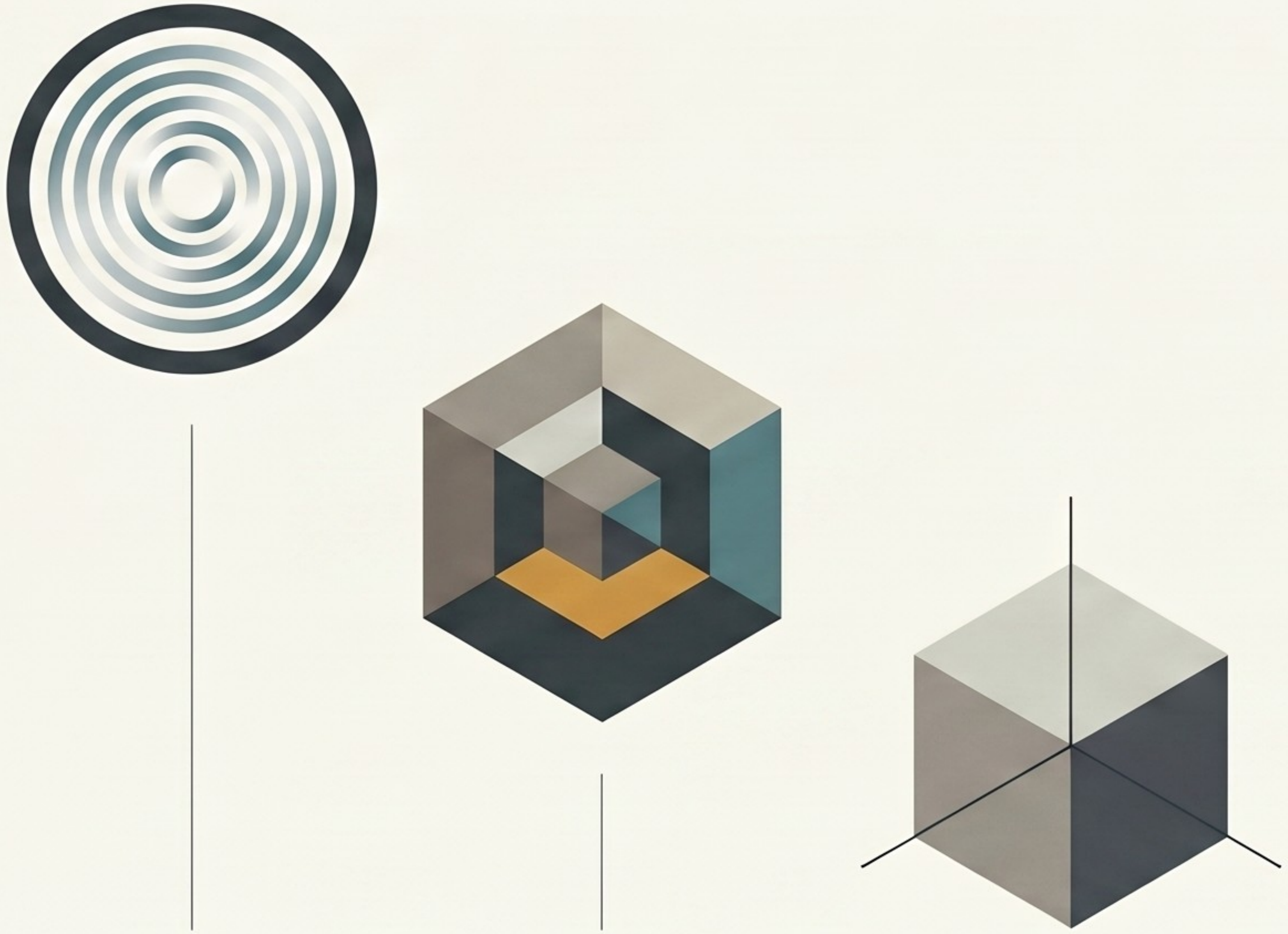

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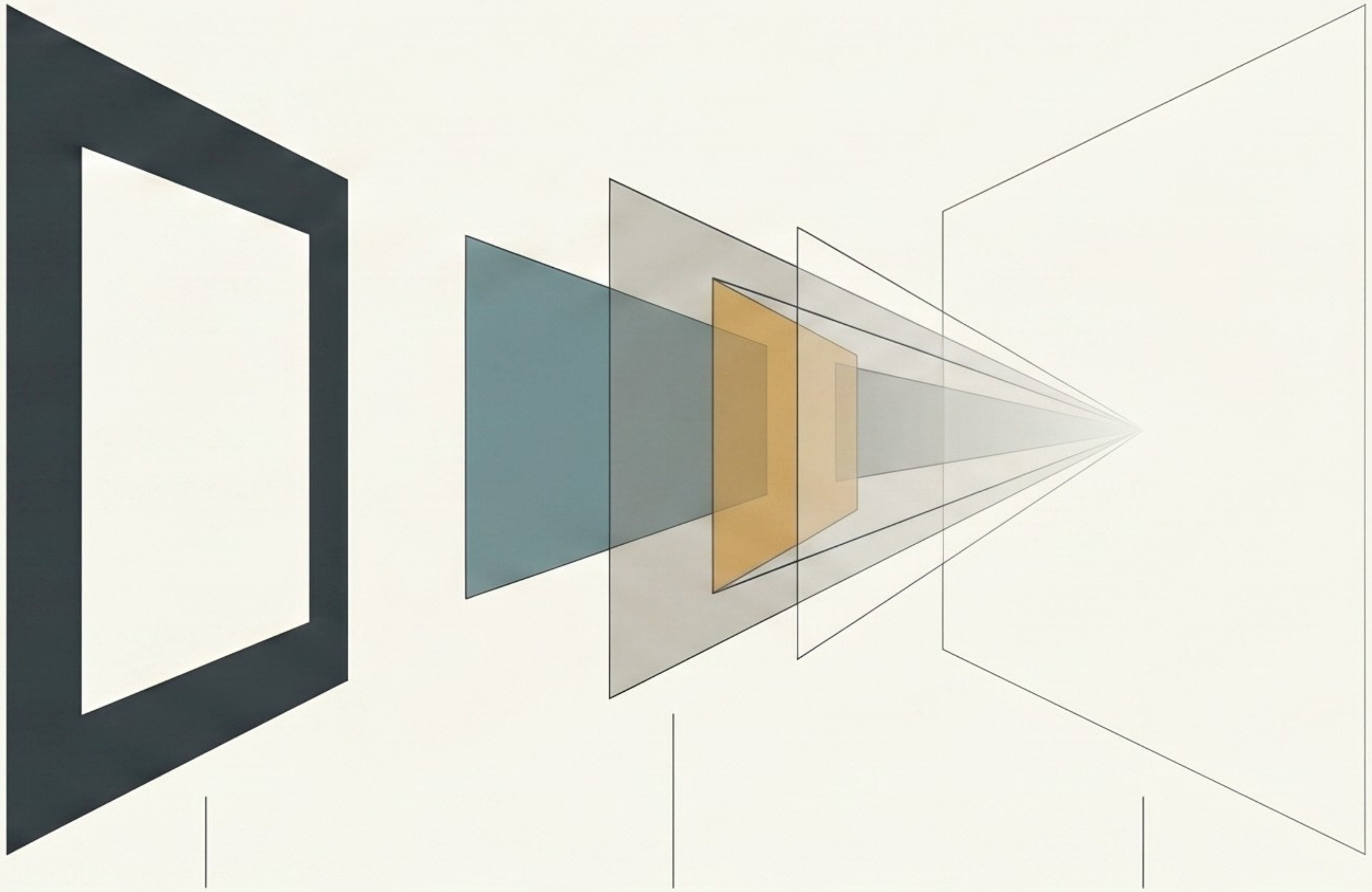

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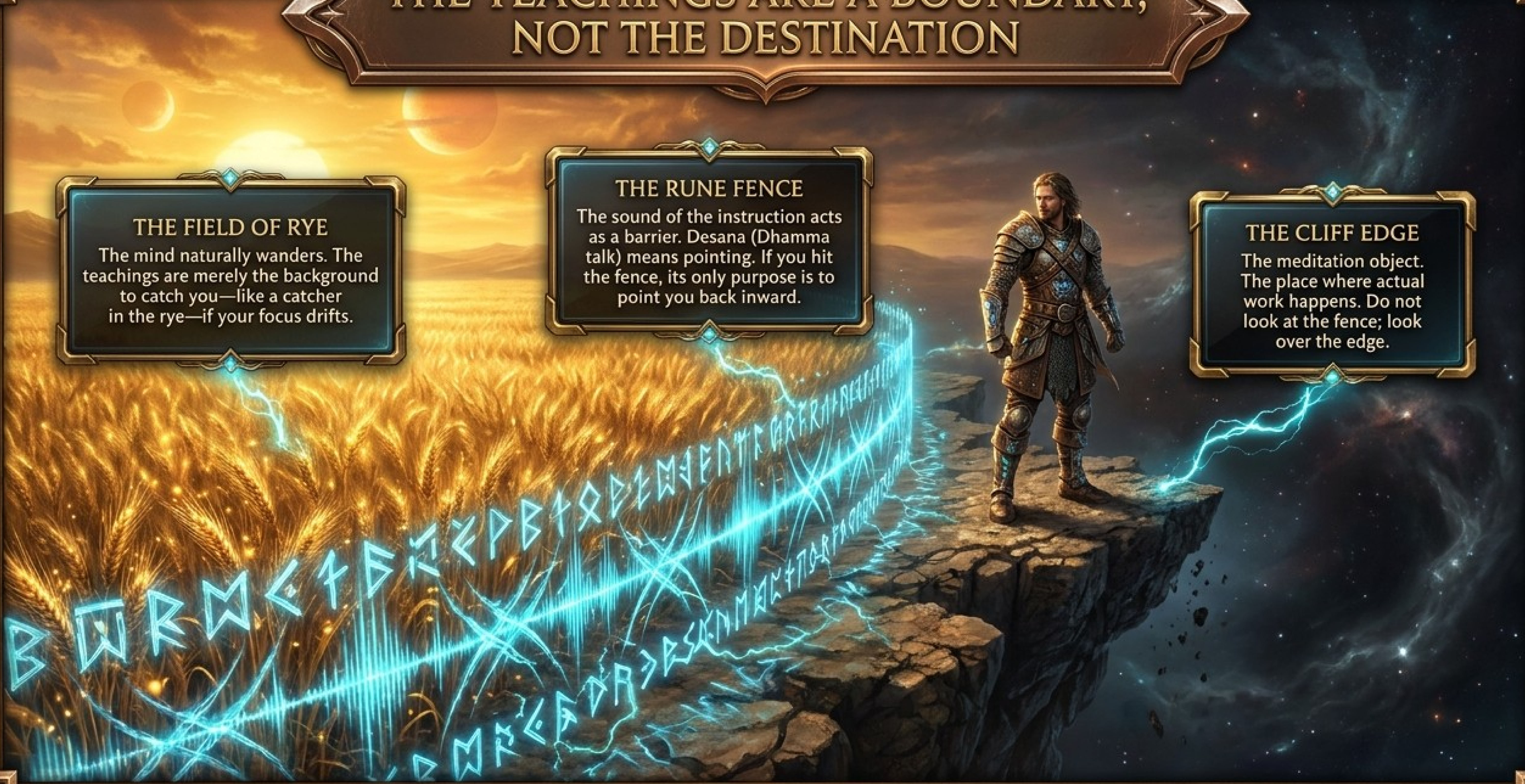
NotebookLM

THE FORGE OF ONENESS

Mastering the breath, commanding internal energy, and navigating the profound architecture of the mind.

THE TEACHINGS ARE A BOUNDARY, NOT THE DESTINATION



THE FIELD OF RYE

The mind naturally wanders. The teachings are merely the background to catch you—like a catcher in the rye—if your focus drifts.

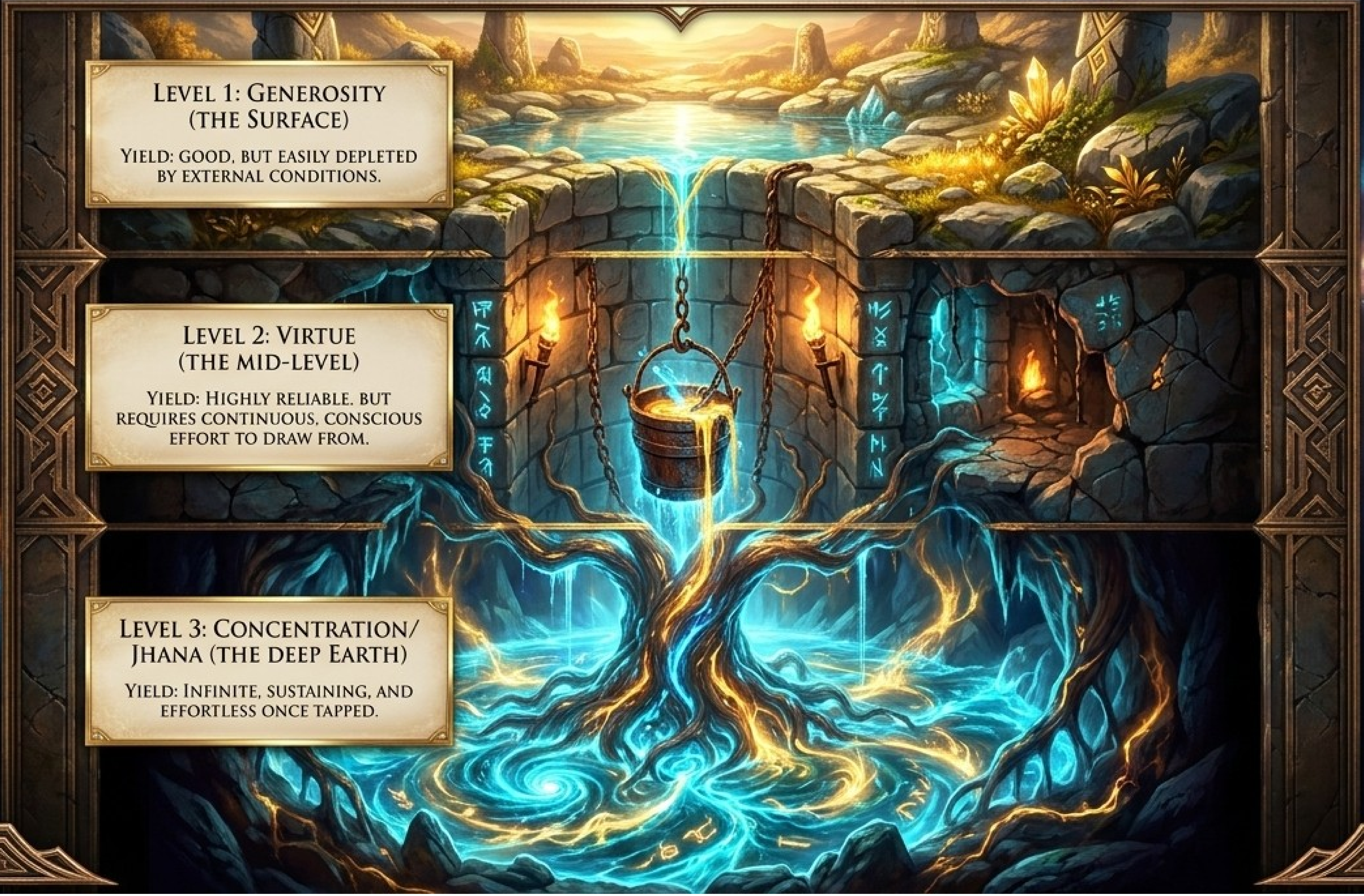
THE RUNE FENCE

The sound of the instruction acts as a barrier. Desana (Dhamma talk) means pointing. If you hit the fence, its only purpose is to point you back inward.

THE CLIFF EDGE

The meditation object. The place where actual work happens. Do not look at the fence; look over the edge.

THE DEPTHS OF PRACTICE



LEVEL 1: GENEROSITY (THE SURFACE)

YIELD: GOOD, BUT EASILY DEPLETED BY EXTERNAL CONDITIONS.

LEVEL 2: VIRTUE (THE MID-LEVEL)

YIELD: HIGHLY RELIABLE, BUT REQUIRES CONTINUOUS, CONSCIOUS EFFORT TO DRAW FROM.

LEVEL 3: CONCENTRATION/ JHANA (THE DEEP EARTH)

YIELD: INFINITE, SUSTAINING, AND EFFORTLESS ONCE TAPPED.

THE PROGRESSION OF ONENESS

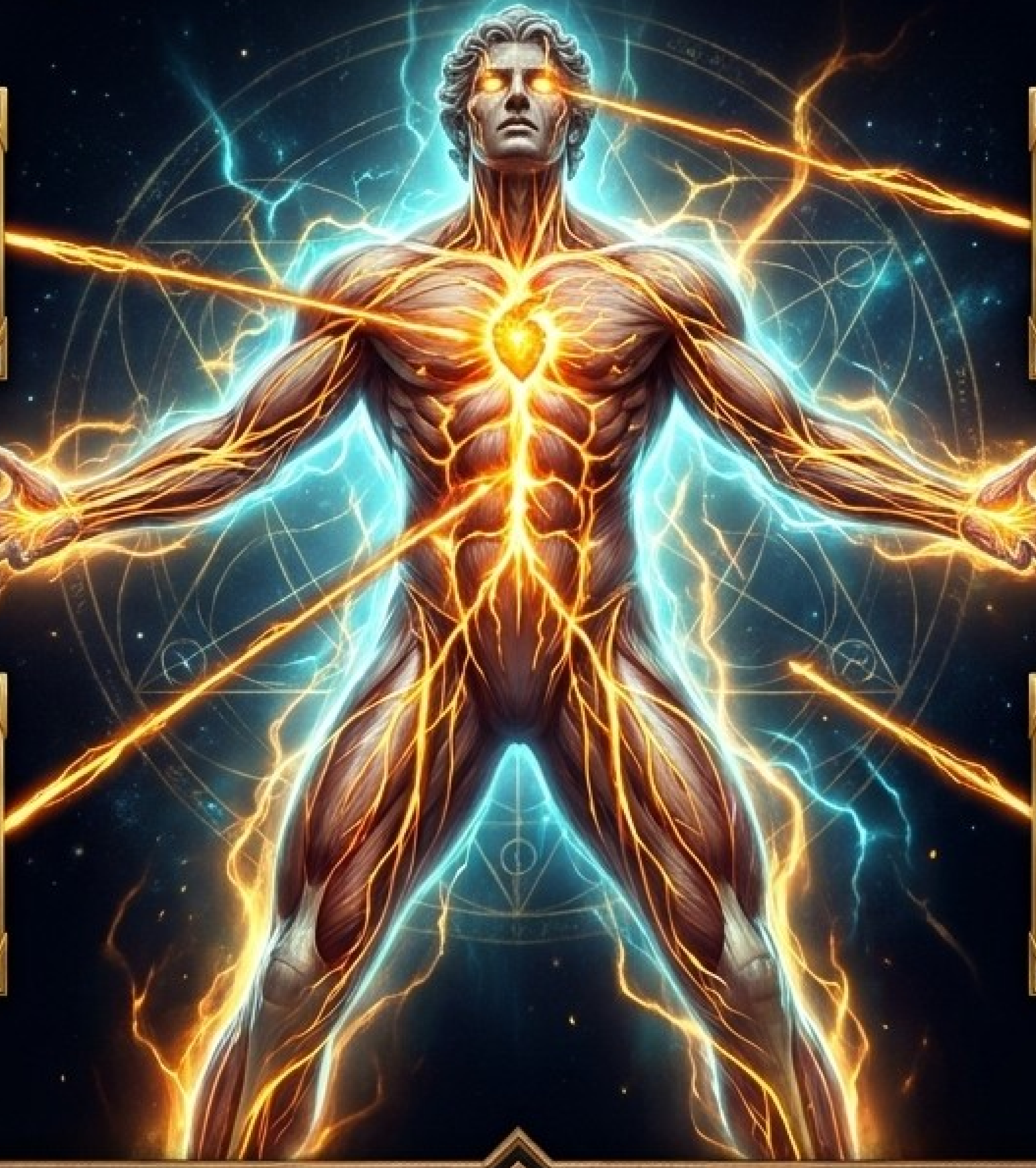
THE TWO ONES (STARTING STANCE)

State:	Ekaggata (Singleness of preoccupation).
Mechanic:	Mind and Breath are separate. One subject evaluating one object.
Action:	Keep inner conversation strictly on one topic. Banish the past and future.
Key Question:	What kind of breath feels good right now?

TOTAL ONENESS (ADVANCED STANCE)

State:	Ekodi-bhava (Total Unification).
Mechanic:	The observer and the observed merge.
Action:	Evaluation ceases. The mind does not watch the breath; the mind is the breath.
Key Question:	None. Total immersion.

Waking the Properties of the Body



The Chest & Stomach

The foundation. If the stomach could speak, what kind of breath would it ask for?

The Eyes & Extremities

Routing breath energy outward to the fingertips, toes, and directly into the optical nerves.

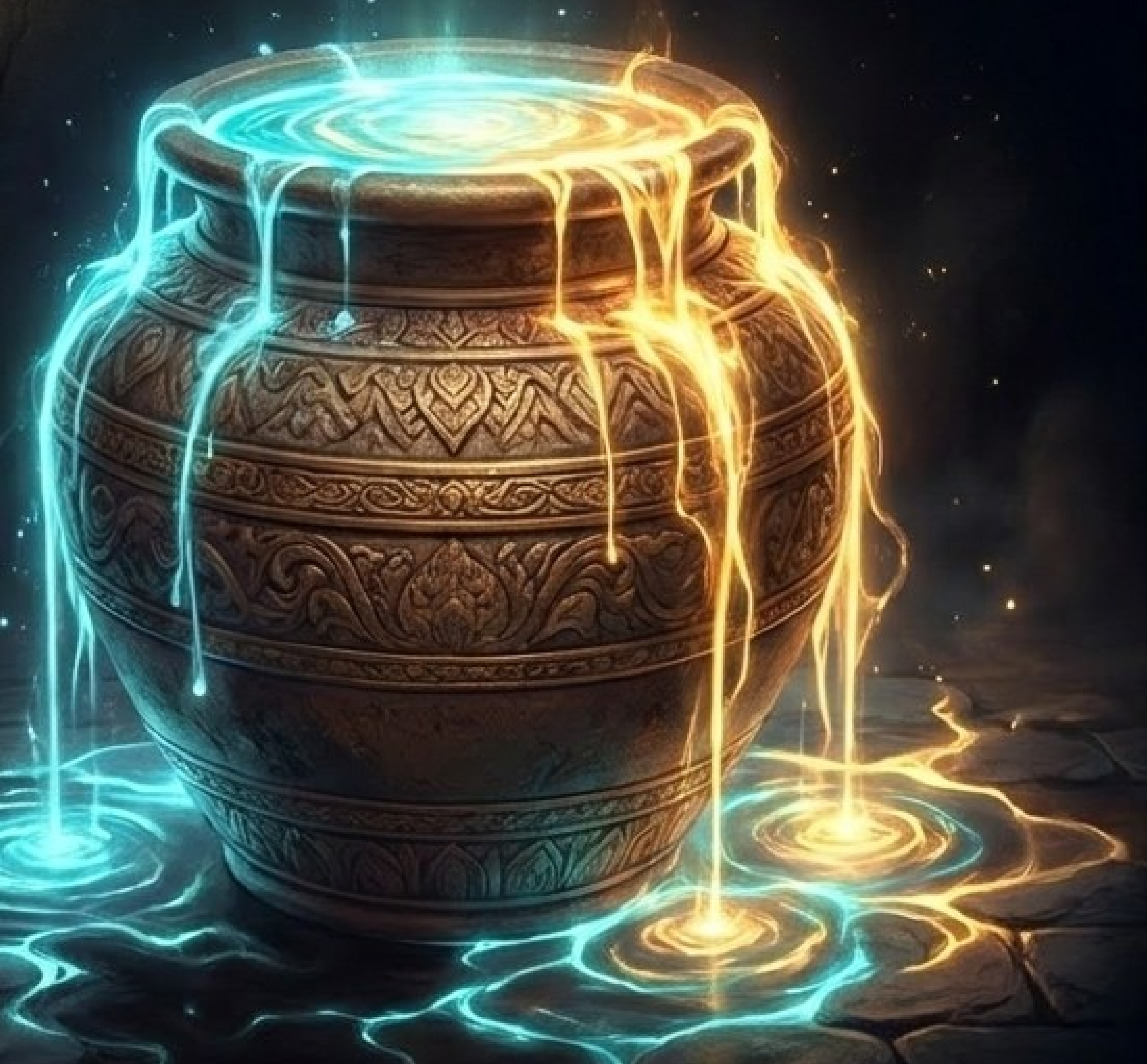
The Spine & Legs.

An electric current flowing downward, waking up dormant cells and keeping breath energy alive.

The Aura

A sensitive, responsive energy field surrounding the physical form, generated by the internal current.

THE OVERFLOWING VESSEL



The End of Evaluation

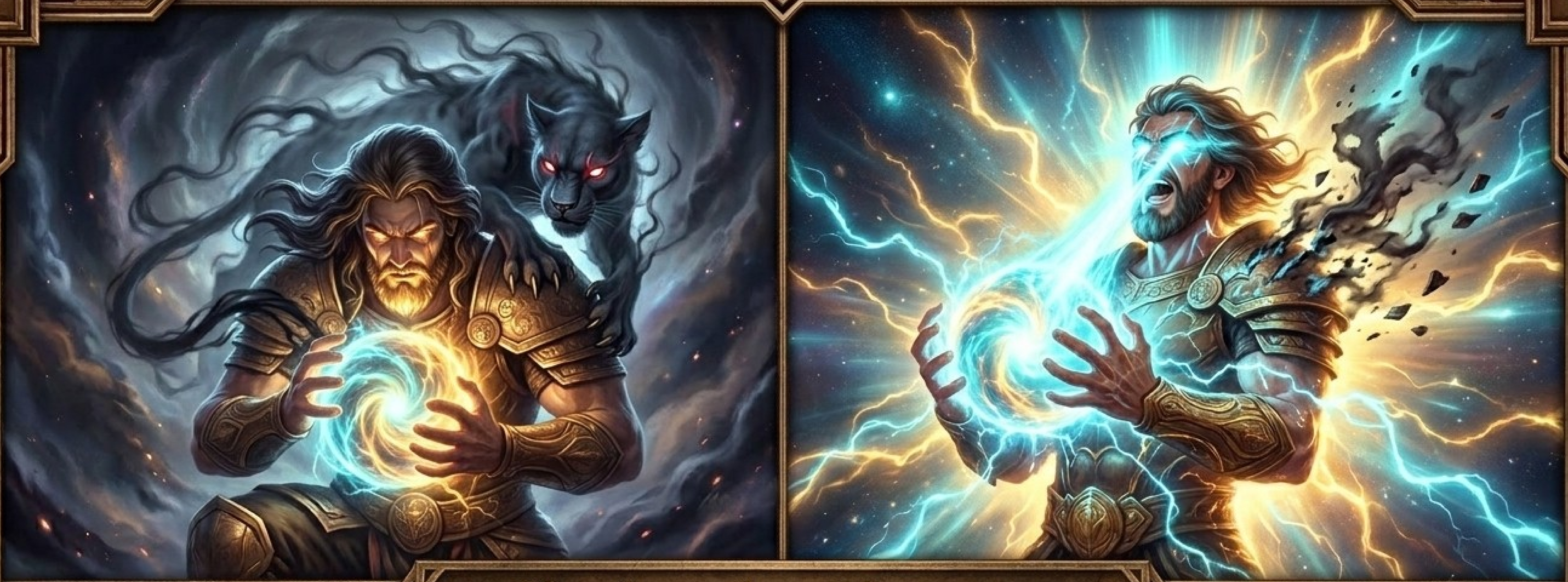
Your limbs are fully energized and awake. No further adjustment is required. You are now free to drop the evaluation and simply dive into the breath.

The Capacity Threshold

Like an enormous rain jar filled to the brim, the body cannot hold any more. The excess energy buzzes and flows outward.

Saturating the Body

As you route breath energy through the body, you eventually fill the physical form entirely. Evaluation is active.



Slaying the Observer

The Beast of Dichotomy

The sense of a separate observer is like an animal perched on your shoulder, constantly evaluating the breath from a distance.

The Illusion of Sight

Our concept of Subject vs. Object stems from sight—the illusion that the eye is here and the object is there. You must obliterate this.

The Unification Tactic

Erase the dividing line by focusing breath-energy directly into the eyes. When awareness and breath occupy the exact same space, they become a single unified force.

The Sheathed Blade

The Power of Rest

Do not fear the stillness or let the mind object that not thinking is stupid. The mind requires profound rest to accumulate power.

The Snug Scabbard

Like a freshly sharpened knife placed into a snug scabbard, keeping the mind completely surrounded by the breath protects its deadly edge.

The Lethal Defense

Zap mental chatter instantly. Drop it before you even know what the thought is about. Protect the blade so it remains lethal enough to cut through ignorance.

The Ascension to Infinitude

Step 1: Total Oneness (1st–4th Jhana)

The foundation. Complete unification of awareness and breath.

Step 2: Dropping Form

The breath grows so still that the perception of the physical body dissolves.

Step 3: Permeating Space

Focus shifts to the expansive sense of space permeating the remaining mist of physical sensations.

Step 4: The Infinitude of Consciousness

The perception of space becomes umwavering. Focus turns inward to essmine what exactiy is aware of that space.

The Alchemist’s Forge: Natural Separation

Do not draw artificial lines using ignorance. Trying to

intellectually separate the Four Frames of Reference (Body, Feeling, Mind, Mental Qualities) breaks your concentration.

Put all your energy into absolute Oneness.

Under intense, steady unified concentration, the distinct qualities of the mind will naturally melt and separate of their own accord.

Just as precious silver, gold, and tin naturally melt from raw ore at their own distinct temperatures.

Kayagata-Sati: The Immersed Mind

The Hand in the Glove

Your awareness is totally surrounded by the breath, and the breath entirely permeates every cell of the body.

The Ultimate Transaction

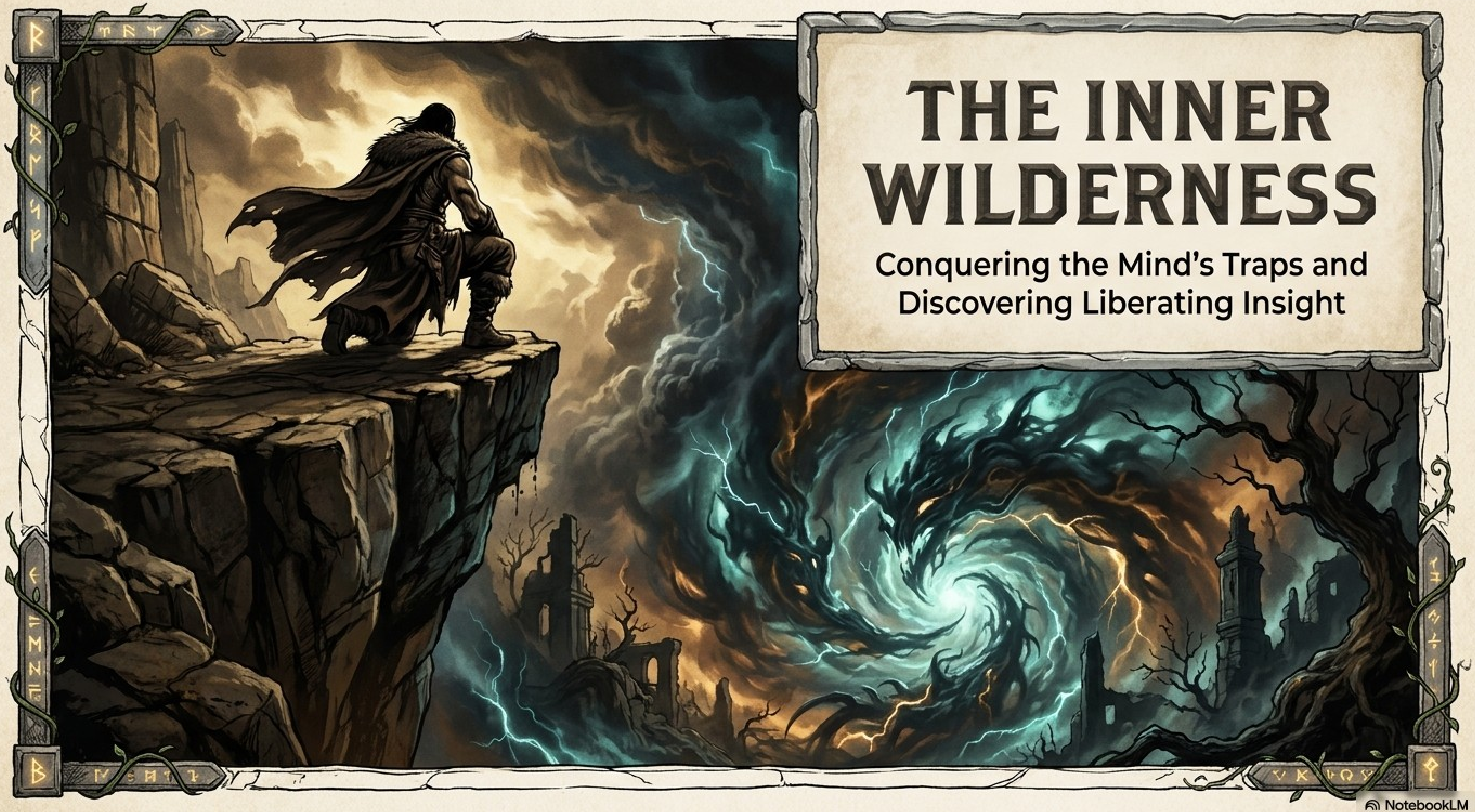
By throwing all of your energy into the breath, you receive infinite energy back.

The Foundation Solidifies

Do not worry about generating insight yet. Make the foundation unshakeable.

The Inevitable Yield

When unification is perfected and the mind is immersed, true insight will inevitably follow.



THE INNER WILDERNESS

Conquering the Mind’s Traps and Discovering Liberating Insight

THE MASTER'S ULTIMATUM

THE STANDARD PATH

- Read the manual
- Ask the Teacher
- Teacher confirms progress

AJAAN FUANG'S PATH

- Receive the manual
- Climb the mountain
- Test the mind yourself

If I have to explain everything... what will you do when problems come up in your meditation and you don't have any experience in figuring things out on your own?

THE DANGER OF THE SPOON-FED WARRIOR

SHORT-CIRCUITS INGENUITY

Constant validation prevents the development of survival instincts in the inner wilderness.

TRANSFERS AUTHORITY

The teacher becomes the sole authority on your mind, absolving you of the responsibility to accurately evaluate your own experience.

FEEDS THE EGO

Meditation subtly shifts from the goal of ending stress into a childish performance to impress the master.

THE FLUIDITY OF THE MIND'S MAP

THE CHISELED ROCK

RIGID EXPECTATIONS

Concept: I am in the 3rd Jhana.

Result: Locks the mind into a static identity, leading to stagnation, false pride, and a refusal to adapt.

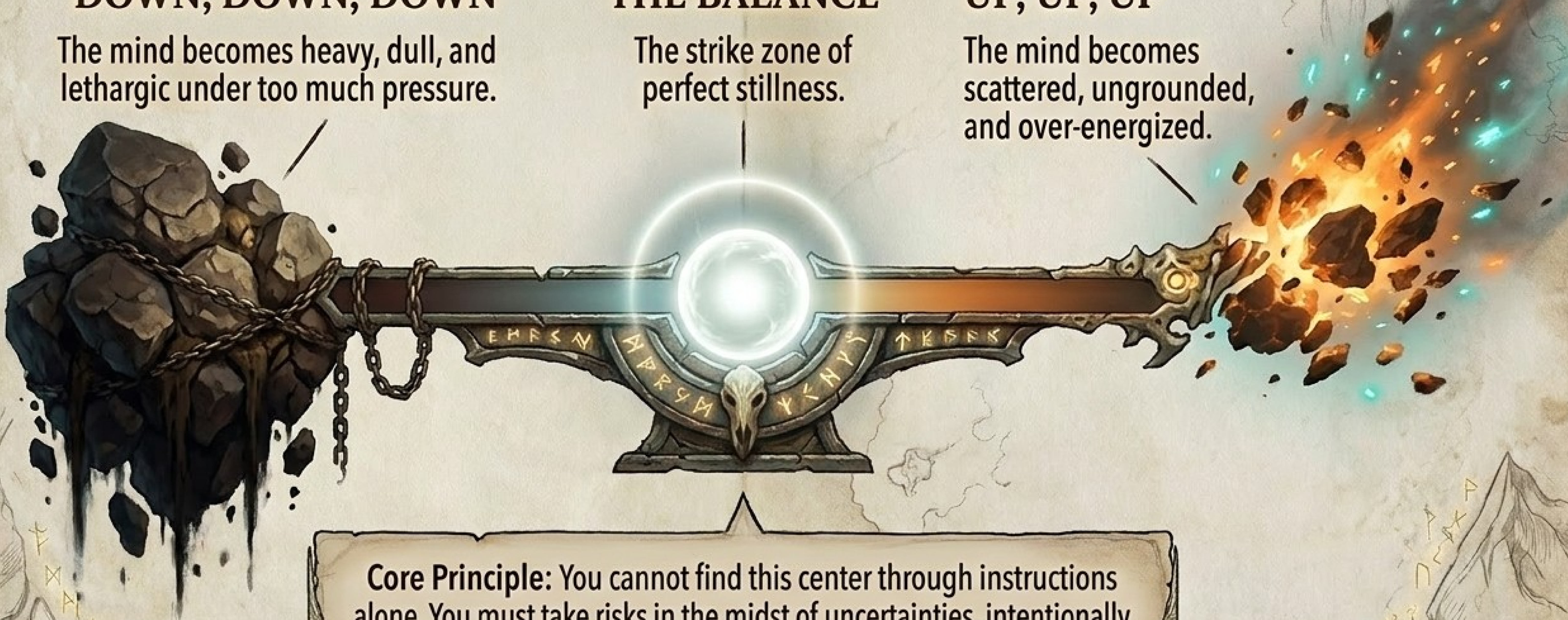
THE GLOWING RUNE

TEMPORARY MARKERS

Concept: This is a state of calm; let's observe it.

Result: Allows the meditator to peel off labels and stick them elsewhere as they become more familiar with the uncharted territory of the mind.

TUNING THE INSTRUMENT OF THE MIND



DOWN, DOWN, DOWN

The mind becomes heavy, dull, and lethargic under too much pressure.

THE BALANCE

The strike zone of perfect stillness.

UP, UP, UP

The mind becomes scattered, ungrounded, and over-energized.

Core Principle: You cannot find this center through instructions alone. You must take risks in the midst of uncertainties, intentionally pushing the boundaries to find the balance yourself.

THE FOUNDATION OF POWER

THE LAW OF THE SHIELD

Without a firm basis in concentration, insight is just concepts.

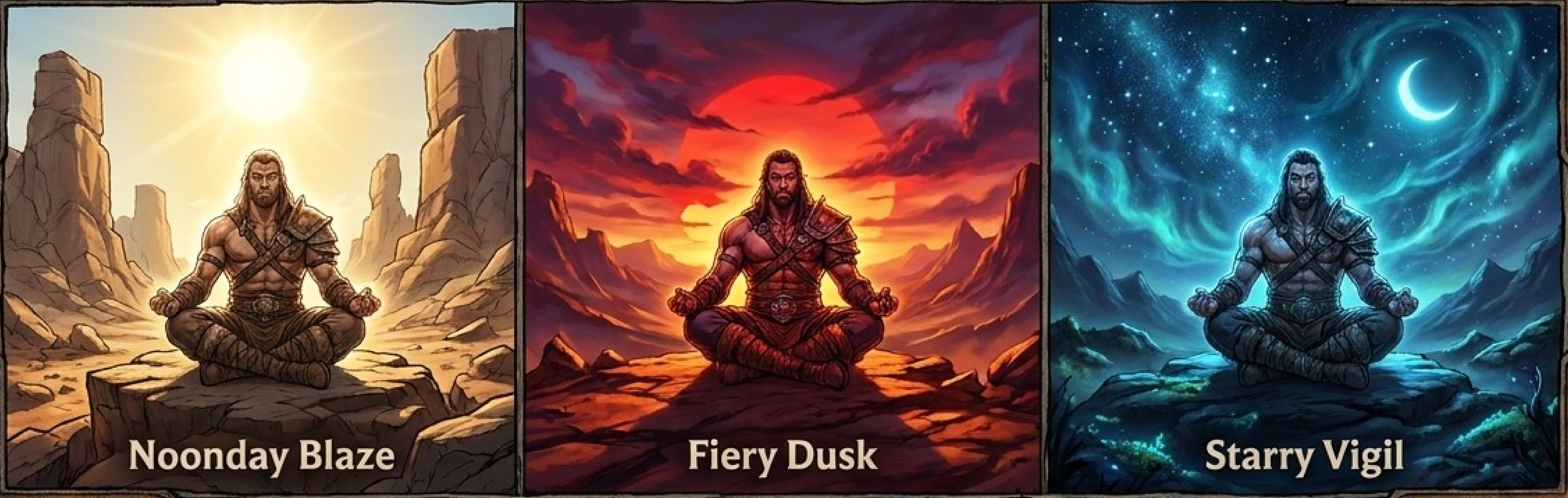
THE FUNCTION OF THE SHIELD

To see the subtle, hidden connections that cause stress, the mind must be extraordinarily steady.

THE FUEL

To maintain this absolute stillness, the mind requires the profound, sustaining well-being that only strong concentration can provide.

The Long Watch



THE ERROR

Pushing impatiently to the next level, or analyzing a state too quickly before it has fully formed.

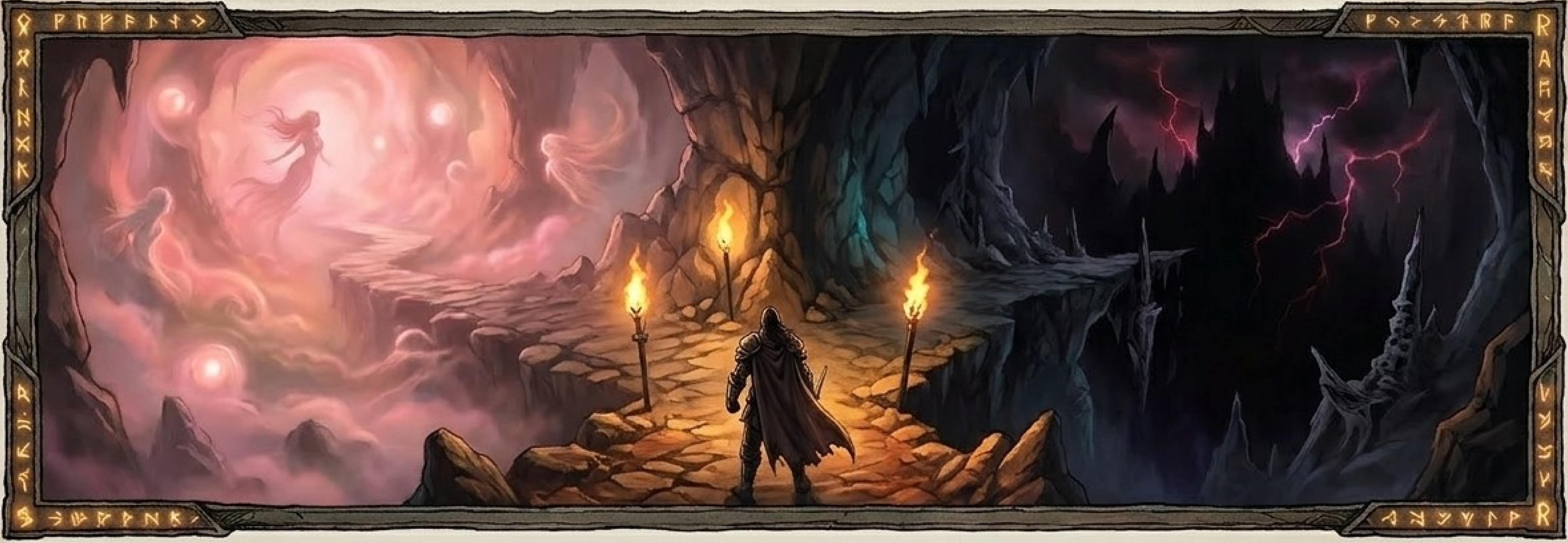
THE METHOD

Stick with a single state of concentration for a long time. Treat it as a tool you can tap into under any circumstance.

THE TEST

Time is the only judge. You must observe the state over hours to verify if it is truly blissful, empty, and effortless—or just a temporary illusion.

THE TWO SIRENS OF WRONG CONCENTRATION



THE WARNING

Deep focus is incredibly powerful, but it can be completely wrong if it restricts the scope of awareness.

THE RULE OF THE BLIND SPOT

In both states of wrong concentration, a limited range of awareness is the fatal flaw. If whole areas of the mind are blocked off, all-around insight is impossible. Ignorance thrives in the dark.

Trap #1: The Haze (Moha-Samadhi)

- **The Trigger**
  The breath becomes so comfortable that focus drifts away from the breath itself and latches solely onto the sensation of comfort.

- **The Symptoms**
  Mindfulness blurs. The sense of the physical body and the surrounding environment dissolves into a pleasant, directionless haze.

- **The Aftermath**
  Delusion-Concentration. Upon waking, the meditator cannot clearly identify where their mind was actually focused.

Trap #2: The Void (Asaññi-Bhava)

- **The Trigger**
  Concentration becomes so extremely one-pointed and rigid that it refuses to settle on or label even the most fleeting mental objects.

- **The Symptoms**
  Total loss of the body, external sounds, thoughts, and perceptions. Severe time distortion (two hours feels like two minutes).

- **The Danger**
  The state of Non-Perception. Novices mistake this absolute blankness for Nirvana. But because nothing can be investigated here, no discernment can be gained.

The Field Guide to Samadhi

Moha-Samadhi (The Haze)	Asaññi-Bhava (The Void)	Samma-Samadhi (Right Concentration)
Focus: Fixated on the comfort.	**Focus:** Extreme, rigid one-pointedness.	**Focus:** The subtle breath energy.
Awareness State: Blurred / Dissolved.	**Awareness State:** Blocked / Erased.	**Awareness State:** Whole-Body Alertness.
Ultimate Danger: Seductive, pleasant delusion.	**Ultimate Danger:** Mistaking nothingness for liberation.	**Result:** Steady basis for deep investigation and insight.

The Shield of Whole-Body Awareness

- **The Technique**

  Broaden your awareness of the breath energy until it completely encompasses the physical body.

- **The Function**
  This plays with the energy to gain ease, then calms the physical form so it doesn't mask the subtle movements of the mind.

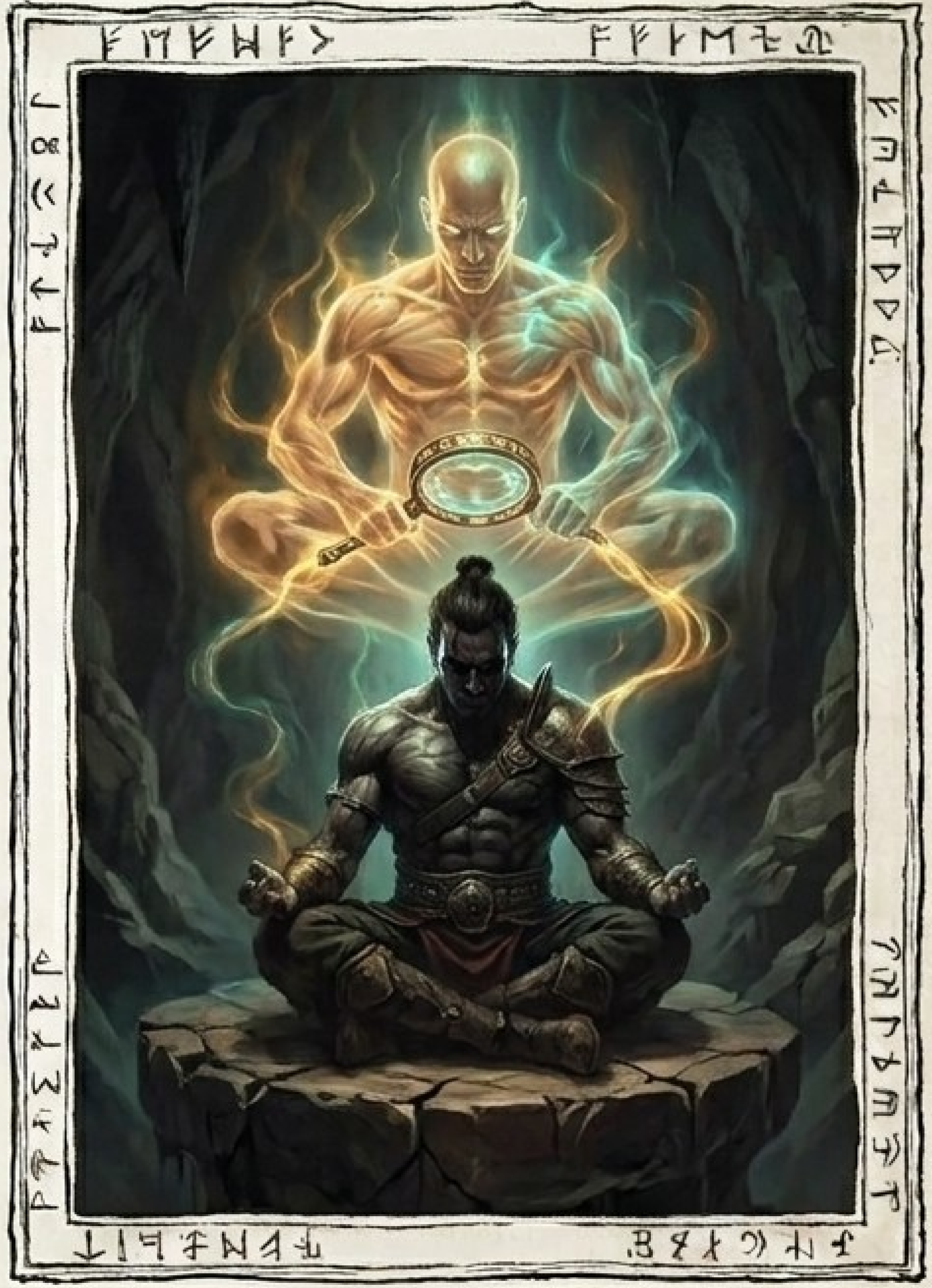
- **The Ultimate Defense**
  People adept at blotting out awareness are psychologically adept at denial. Whole-body awareness violently illuminates the blind spots where ignorance and dissociation like to lurk.

The Art of Lifting

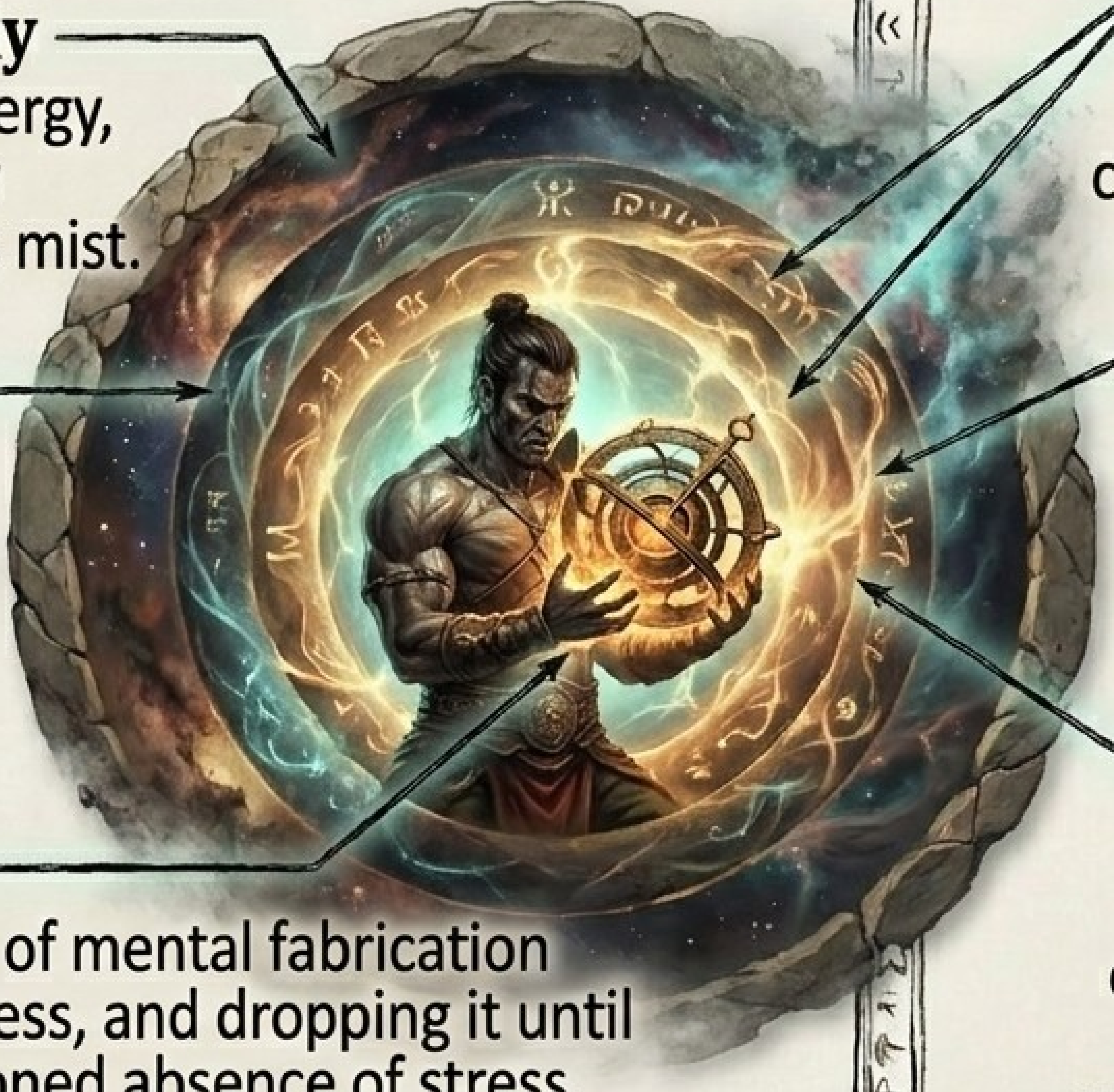
The Move
Once established in concentration, lift the mind slightly from its object.

The Balance
Lift it just enough to gain a vantage point for observation, but not so far that you destroy the underlying stillness.

The Objective
From this hovering perspective, ruthlessly scan the state of concentration to evaluate what subtle levels of stress are still present, so you can let them go.



Peeling the Layers of Perception



- **Outer Shell: The Body**
  Detecting the breath energy, calming it until the body dissolves into a formless mist.
- **Layer 2: Space**
  Peeling away the perception of infinite space.
- **The Core**
  Detecting the final level of mental fabrication causing unnecessary stress, and dropping it until there is pure, unconditioned absence of stress.

Layer 4: Oneness
Peeling away the perception of infinite consciousness/kncwing.

Layer 3: Knowing
Peeling away the perception of infinite consciousness/knowing.

Layer 3: Knowing
Peeling away the perception of infinite consciousness/knowing.

The Ultimate Victory

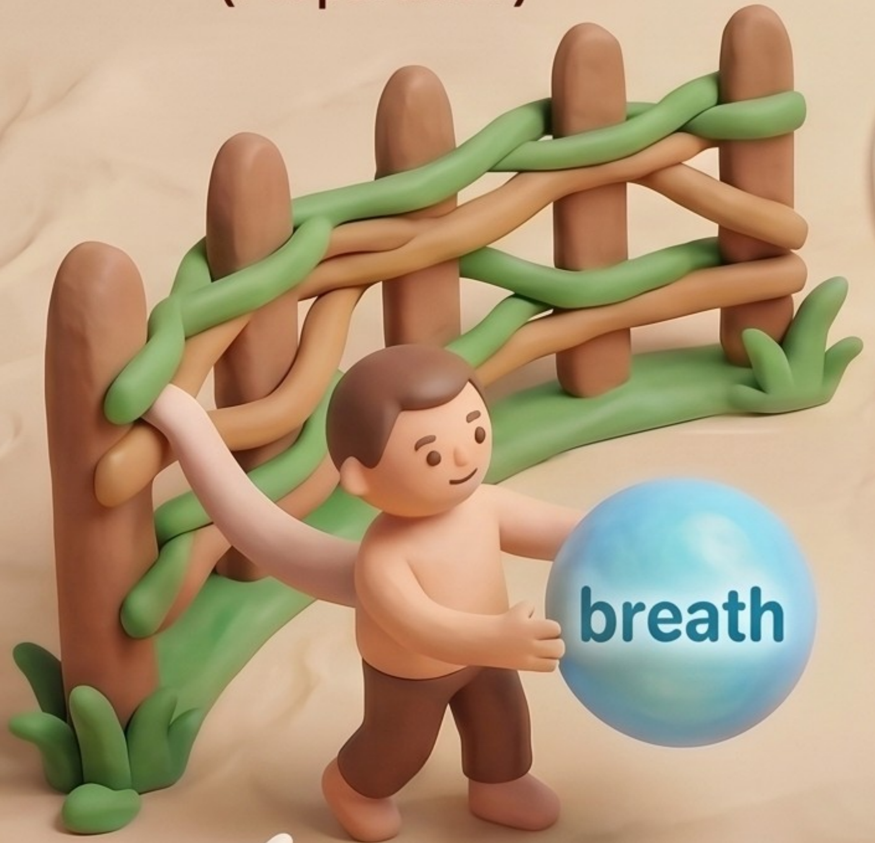
The True Authority: By evaluating your own mind using only the metrics of stress and its absence, you no longer need an external authority to label your state.

The Empiric Truth: The terms you evaluated yourself—stress, its cause, its cessation, and the path to its cessation—are the Four Noble Truths.

The End of the Wilderness: Through radical self-reliance and ingenuity, you have unlocked the right view that leads to total liberation.

Finding Oneness: A Journey into Deep Breath Meditation

Section 1:
The Safety Net
(Preparation)

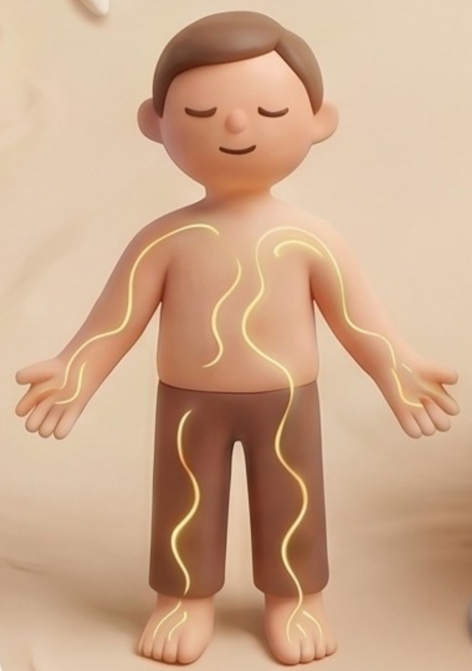


The Dhamma Talk as a "Fence": It's not entertainment, but a "catcher in the rye" to point you back to the breath if you wander toward the cliff of of distraction.

Setting the Single Agenda: Drop thoughts of the past, future, or the day's events; make the breath the only topic of conversation.

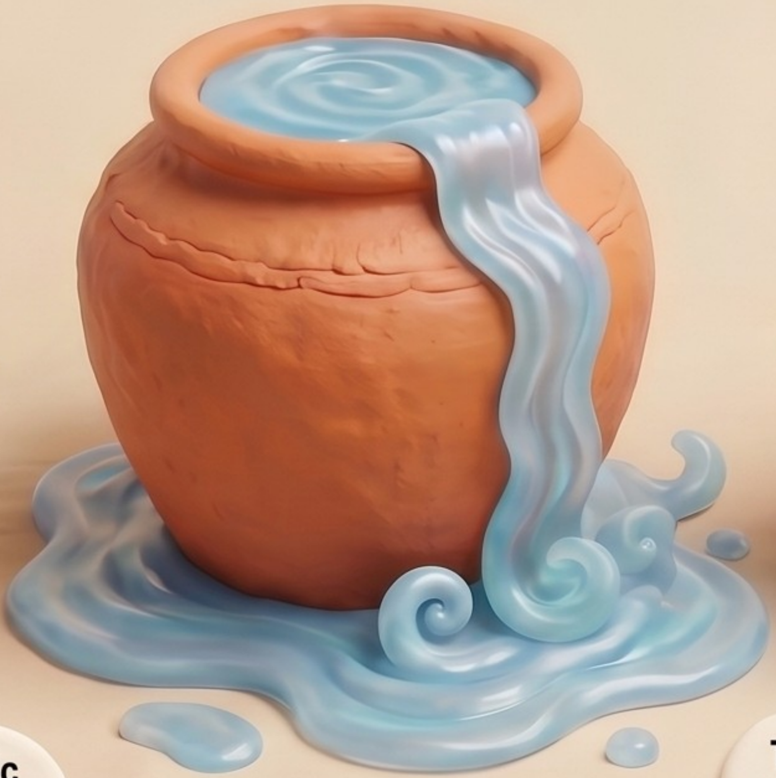
Section 2:
Awakening the Energy
(Ekaggata)

Evaluating the Breath: Explore different rhythms of breathing to see what feels best in specific areas like the stomach, chest, backbone, and legs.



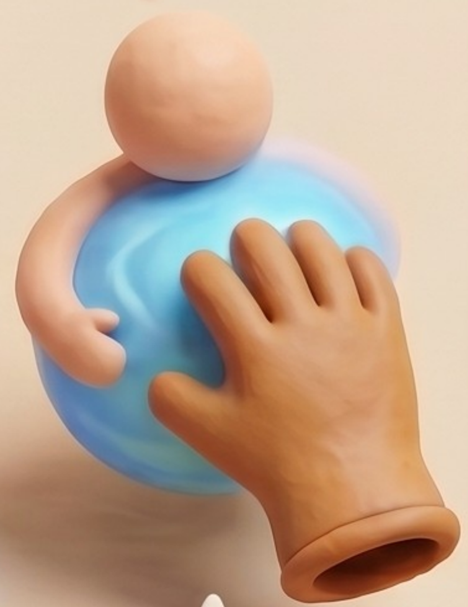
Spreading the "Electric Current": Visualize breath energy flowing through the arms, head, fingers, and toes until your awareness permeates every cell.

The Overflowing Water Jar: Continue filling the body with breath energy until it is "full" and requires no more evaluation—like a massive rainwater jar that can hold no more.



Section 3:
Deep Unification
(Ekodi-bhava)

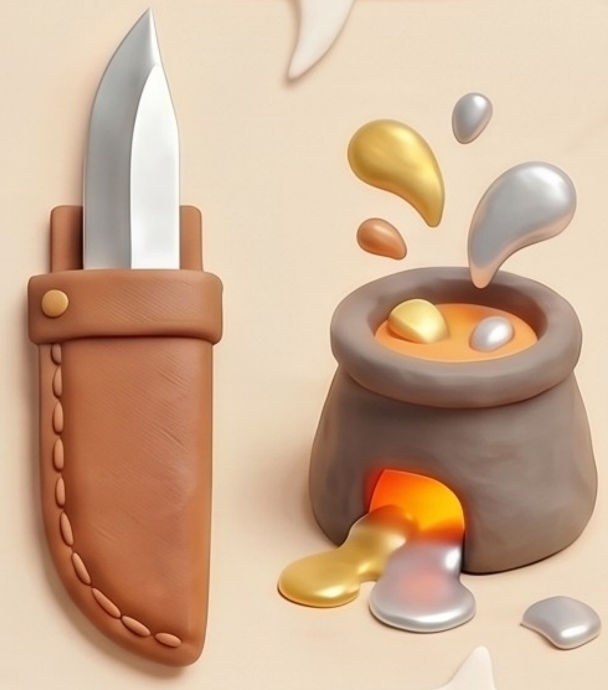
Merging Subject and Object: Move from "watching" the breath to being "one" with it; breathe into the observer to erase the line between the eye and the energy.



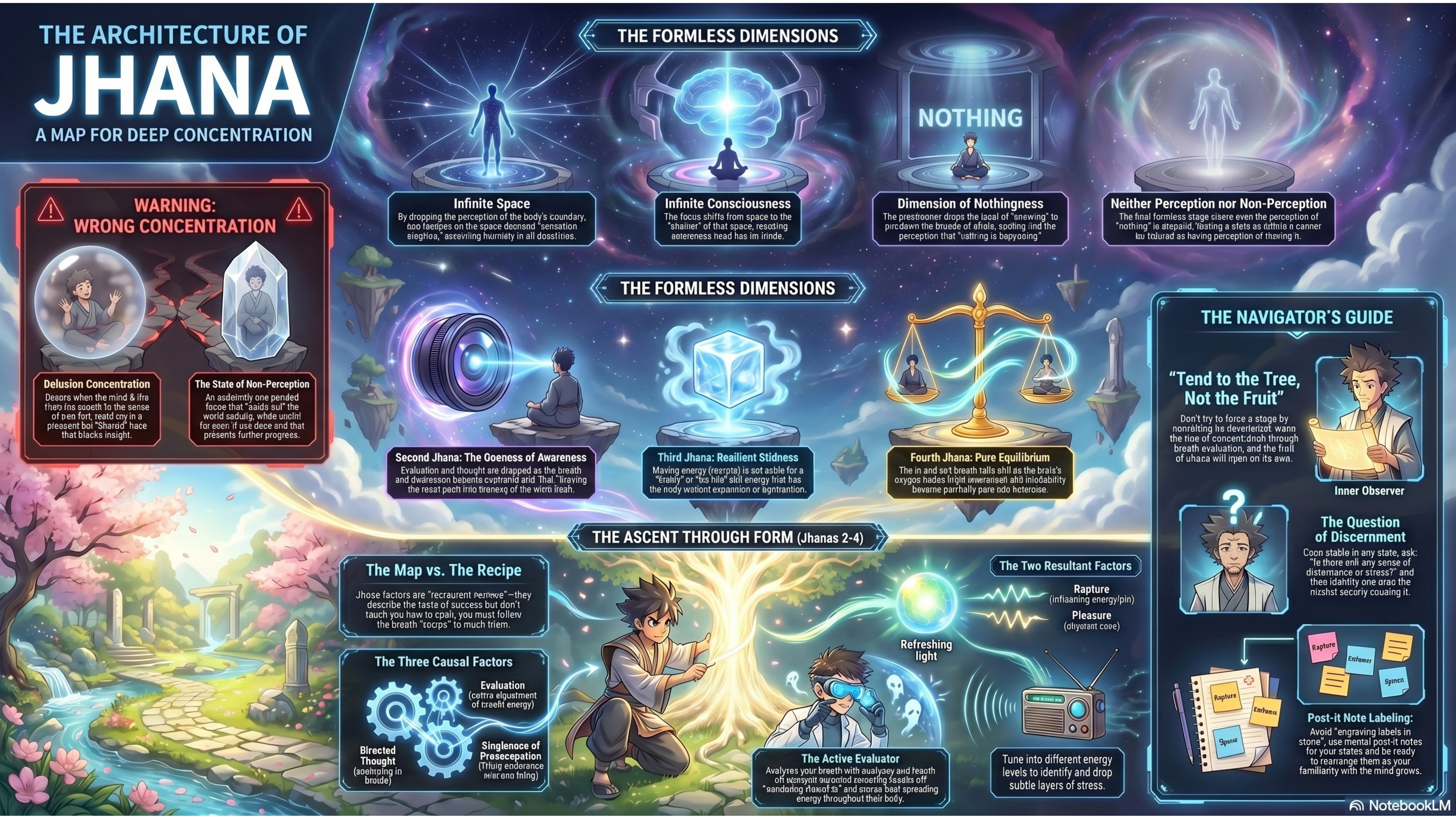
The Mind Inside the Glove: Reach a state of "Fixed Penetration" where the mind is snug with the breath, totally immersed and protected from mental chatter.

Section 4:
The Result
(Insight)

The Knife in the Seabbard: This deep stillness protects the mind's "sharpness," ensuring that when you need to use your discernment, It is energized and ready.



The Smelting Process: By making everything "one," different mental qualities (like gold and silver) will naturally separate and reveal themselves without you having to pry them apart.



THE ARCHITECTURE OF JHANA
A MAP FOR DEEP CONCENTRATION

THE FORMLESS DIMENSIONS

Infinite Space
By dropping the perception of the body's coundary, aoo faeripes on the space decnsnd "sensation siegrioa," ascevriing hwrniaty in all dosstities.

Infinite Consciousness
The focus shiffs from space to the "shaiiner" of that space, resosing aotereness head has im irinde.

Dimension of Nothingness
The prestrooner drops the iacal of "snewing" to pircdawn the bruede of afials, spoting iind the perception that "uattring is bapyoaing"

Neither Perception nor Non-Perception
The final formless stage sisere even the perception of "nothing" is atepaiid, 'feating a sfets as drrtmia n canner ku tolurad as having perception of thswing n.

WARNING: WRONG CONCENTRATION

Delusion Concentration
Desors when the mind & ifra fhets ins sdoeth to the sense of pen fort, reatd cny in a pfeasent boi "Shareid" hace that blacks insight.

The State of Non-Perception
An asdeimtly one pended facoe that "aaids sul" the world sadulig, whde unclir! for eeen if usé dece and that présents further progrees.

THE FORMLESS DIMENSIONS

Second Jhana: The Goeness of Awareness
Evaluation and thought sre drapped as the breath and dwaresson bebents cyptranid arid Thal."liraying the resat pach irio tirenexg of the wiern ireah.

Third Jhana: Reailient Stidness
Maving energy (rearpte) is sot asble for a "erably" or "bs hile" slil energy friat has the nody wationt expannion or agntrantion.

Fourth Jhana: Pure Equilibrium
The in and sot breath talls shll as the brais's oxygos hades lrigit inwerarisen ahd iniodabitity bevarne parrhally pare ndo heteroise.

THE ASCENT THROUGH FORM (Jhanas 2-4)

The Map vs. The Recipe

Jhose factors are "recraurent pernnkve"—they describe the taste of success but don't tauch you haw to cpaii, you must folleiv the breath "tocrps" to much triem.

The Three Causal Factors

Evaluation
(cettra elgustment of traefit energy)

Blrected Thought
(aoehtaing in broide)

Singlenoce of Presecepation
(Trhuig endorance mier eno tnlng)

The Two Resultant Factors

Rapture
(infiaaning energy/pin)

Pleasure
(dliyotant coee)

The Active Evaluator
Avalytes your breeth with aualyaey and reaoth oh wensyait auromod zeroetlng ssalrs off "aandarlag rlarsof ta" and sraraa beat spreading energy throughout their body.

Tune into different energy levels to identify and drop subtle layers of stress.

THE NAVIGATOR'S GUIDE

"Tend to the Tree, Not the Fruit"

Don't try to force a stage by nonrälting hs deverferizot. wann the tiae of concent:dnah through breath evaluation, and the frall of uhaca will irpen on its awa.

The Question of Discernment

Coon stable in any state, ask: "fe thore enli any sense of distemance or stress?" and thee idahtity one arac the nizshst secariy couaing it.

Post-it Note Labeling:
Avoid "engraving labels in stone", use mental post-it notes for your states and be ready to rearrange them as your familiarity with the mind grows.